

Church Management

SEPTEMBER 1959



ALL SAINTS' EPISCOPAL CHURCH
PHOENIX, ARIZONA

VOLUME XXXV

NUMBER 12



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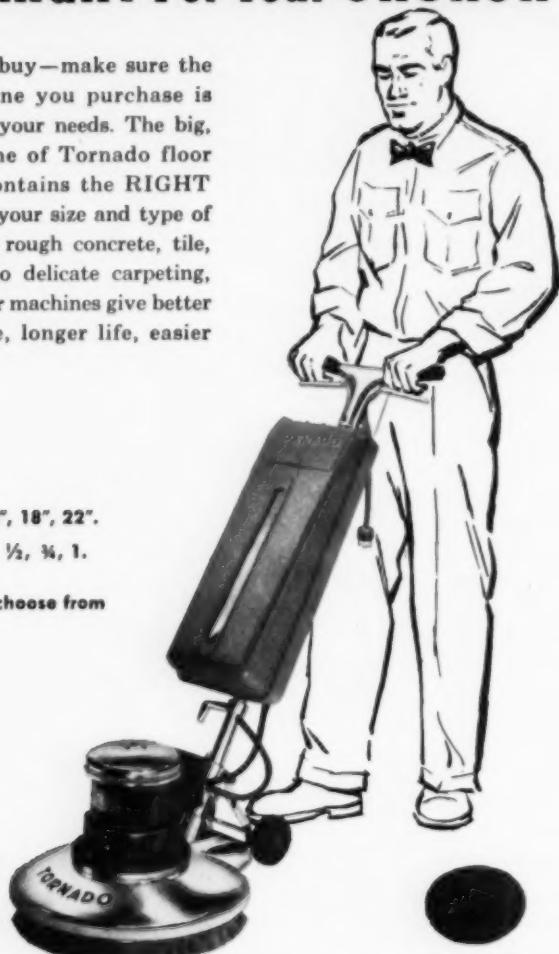


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They Say: What Say They?
Let Them Say

OUR ERROR

Dear Sir:

In the July issue the sermon calendar "Preaching Through the Year" is dated incorrectly for the month of March. The first Sunday in Lent is March 6, not March 7.

S. E. Cronley
Oklahoma City, Oklahoma

PLEASED SUBSCRIBER

Dear Sir:

Again we are indebted to your magazine for the successful arrangement of a vacation exchange with a pastor of the United Church of Canada in Windsor, Ontario. Thank you very much for the good offices of your Ministers' Exchange column.

Thank you, too, for many other helpful features of your periodical. Real good jokes, which even a parson might use. Helpful homiletical material from Dr. MacLennan. Helps in the July issue, the sermon calendar.

May your good publication continue.

William J. Fraser
Moosic, Pennsylvania

WHOM THE STATE SUBSIDIZES

Dear Sir:

Thank you for your excellent editorial "Whom the State Subsidizes the State Controls" in the July issue of *Church Management*.

Your editorial deals with the subject which is becoming more and more a matter of concern with thinking clergymen. Many of them are just beginning to realize the close relationship which has come into existence between the church and the state in the past few years. The church receives subsidies from the local and state governments through exemption to taxes. It receives subsidies from the federal government for special postal rates. The fact that others have the same privileges is not in itself a reason for the church to accept them. It is merely an excuse.

In addition, ministers who have signed their waivers and entered the social security program will when they retire again be subsidized by the state. These are moral issues involving moral and ethical principles to which the church must be awakened.

Norman S. Ream
Wauwatosa, Wisconsin

(turn to page 4)

Church Management

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Contents

SEPTEMBER 1959 Volume XXXV Number Twelve

CHURCH ADMINISTRATION

Church Budgeting and Accounting— <i>LeRoy A. Hewitt</i>	16
Playground Safety— <i>Norman R. Miller</i>	20
Put It in Print— <i>Edwin P. McIntyre</i>	26
Source for Memorial Cards	55
New Products for Churches	56

CHURCH BUILDING

All Saints' Episcopal Church, Phoenix, Arizona (cover picture)	29
Organ of the Month, St. Joseph Cathedral, Hartford, Connecticut	67

STEWARSHIP

God's Little Network— <i>Glenn D. Everett</i>	22
Library Extends Church Influence— <i>Mrs. Paul M. Clauser</i>	24
New Steps for Old Stairs— <i>William E. Pruitt</i>	28

HOMILETICS

Priming the Preacher's Pump— <i>David A. MacLennan</i>	14
--	----

WORLD VIEW

Personal Views of World Christians— <i>Milton E. Merrill</i>	30
New Chapel at International Christian University, Tokyo	32
Religion in the British Isles— <i>Albert D. Belden</i>	40

THE MINISTER

How to Terminate a Long Pastorate— <i>Roy A. Burkhardt</i>	12
--	----

THE MINISTER'S WIFE

Have Experience, Will Teach— <i>Lonise M. Porter</i>	44
--	----

QUOTEABLE VERSE

Hearts of Flame— <i>Charles H. Voss</i>	6
How Shall I Pray?— <i>Opal Fitzgerald</i>	13
Old Church Steps— <i>Clive McGuire</i>	18
Where Is Heaven?— <i>Bliss Carmen</i>	29
Key to the Kingdom— <i>Anne B. Marley</i>	45
House and Home— <i>Victor Hugo</i>	49

BOOKS FOR SEPTEMBER

Dr. MacLennan's Selections	47, 48
Reviews of Current Books	50, 51, 52, 53, 54, 55

EDITORIALS

Segregation's Last Stand	9
Three Farm Boys	9
What Is a Psychic Experience?	10

READERS' COMMENTS

They Say; What Say They? Let Them Say	2, 4, 6
---------------------------------------	---------

INDICES

Index for Volume XXXV	58, 59, 60, 61, 62, 63, 64, 65, 66
Classified for Sale and Exchange	66
Advertisers' Index	68

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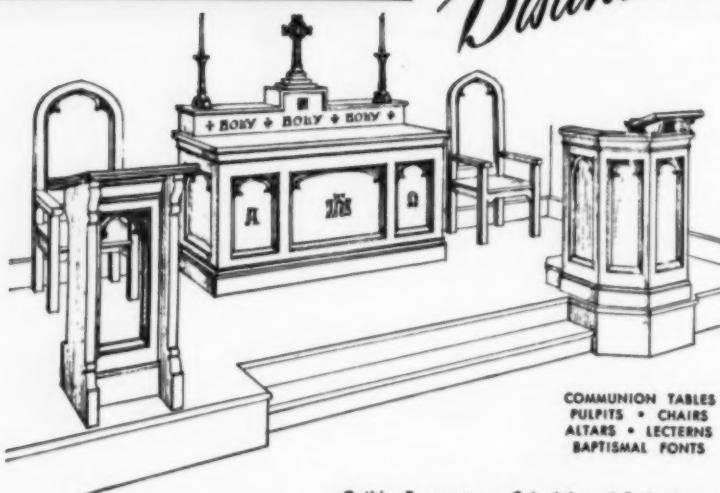
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THEY SAY: WHAT SAY THEY?
LET THEM SAY

(continued from page 2)

FIRST CHINESE DUTCH REFORMED CHURCH

Dear Sir:

"Christians Gathered unto the Name of the Lord Jesus Christ."

I read your recent issue and do not believe this particular group was mentioned. Quite an oversight, I assure you. How the devil must gloat and wag his tail as he reads the Saturday church announcement pages. What a travesty! Your records cannot be complete in this matter. Take us, for instance: Disciples of Christ (Christian Church—International Convention, National Convention), with the great plea for unity. What have we done to it? At least three or four groups: organ, anti-organ, anti-United Christian Mission Society. Quite a manifestation of brotherly love, isn't it? Twenty-six different Baptist denominations in a community of less than 20,000 near here.

Lee Sadler
Pacific Grove, California

Dear Sir:

Alas, we're worse off than you indicate in your editorial (July 1959)! We are now (who knows for how long?) The International Convention of Christian Churches (Disciples of Christ). At least the yearbook is titled the same, approximately: Year Book of the Christian Churches (Disciples of Christ).

And, not having known Dan Bradley's story, I always say, "The Dutch Reformed Church of North America in South China." I'm pretty sure there was one.

Thanks for the editorial. It may help.

Howard E. Short
St. Louis, Missouri

Dear Sir:

The point of your editorial "The First Chinese Dutch Reformed Church" is well taken, and I am in complete agreement.

Note, however, that your information on The Christian Churches is not up to date. The International Convention of Disciples of Christ voted at its 1956 convention in Des Moines to become The International Convention of Christian Churches (Disciples of Christ). The yearbook is also now entitled "Year Book of the Christian Churches (Disciples of Christ)."

The purpose of such titles for denominational groups as you have named is to distinguish one group of Christians

(turn to page 6)



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THEY SAY: WHAT SAY THEY? LET THEM SAY

(continued from page 4)

from other groups. It was a fine thing the Methodists did when the Methodist Episcopal Church (North) and the Methodist Episcopal Church (South) merged, including also the Methodist Protestant Church, and called themselves simply The Methodist Church.

It is to be hoped that with the growth of the ecumenical movement the day will not be too distant when Christians will be satisfied to call themselves just that—Christians—and their churches will be simply Churches of Christ, or Christians, or perhaps just Churches.

I would like to have you write an editorial about the lack of imagination a lot of us have in naming our local churches. Most of the churches of which I have been pastor were (and are) called The First Christian Church. But in practically every case these churches were the only church belonging to that denomination in the whole town. I have sometimes jokingly said, "Our church is not properly The First Christian Church. It is really The Only Christian Church." (All the time I knew this wasn't true either.) Some churches are able to use such names for their congregation as Trinity, Unity, Memorial, Westminster, etc. Names such as Bethany, Bethel, Faith, Hope, or Charity might be considered. We need to get away from the use of numerology and geography in naming our churches.

William Ellis Harris
Hope, Arkansas

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And praise my Saviour's name.

O come and set my heart ablaze
And love shall conquer fear;
My heart the candle,
 love the flame,
And night shall disappear.

Flower and fruit
 shall blossom forth
Beneath the healing light;
The lame shall walk,
 the deaf shall hear,
The blind receive their sight.

Abundant life we cannot know
Except in Jesus' name;
O Thou who dost
 baptize with fire,
Come, set our hearts aflame.

Charles H. Voss
Lakeland, Florida

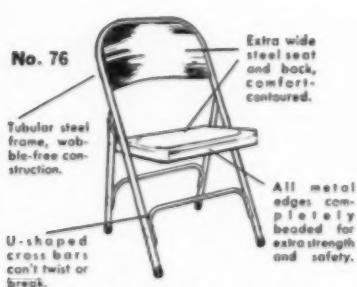


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THE PROFESSIONAL JOURNAL OF THE CHURCHES

Segregation's Last Stand

 Will the Christian churches of the United States offer the last stronghold to racial segregation? If you have followed the articles by John Wicklein in the *New York Times* news service, you have found some pretty logical thinking which will lead to that conclusion. The field of professional athletics welcomes the black man. Amusements and theater activities give him a break. He finds a place to work in the world of art and music. Industry obeys state laws and accepts integration. Colleges show signs of admitting all races. School integration is on the way. But the Christian churches still resist what seems to many to be the inevitable evolution of human rights.

Astounding? Yes! Astounding to those who have built themselves a dream picture of the church. To those who face the reality of history an explanation is easier. We have often pictured the church as the social liberator; the pioneering agency for human rights; the altar which calls the weak and the weary, the poor and the oppressed. It was our Lord Jesus who said, "Come unto me, all ye who labor and are heavy-laden, and I will give you rest."

But readers of history know this is but one side of the church. The preachers of old did not find it easy to move the socially entrenched religious folks of their times. Amos was scorned as he pleaded for social justice for the exploited poor. Ecclesiastical priests basked in gluttony and ignored the cries of the oppressed. The same thing has been true in the years of Christian history. There have been popes who have disciplined emperors for inhuman acts; others have closed their eyes to social wrongs. The purse took precedence over human rights.

Protestant history has followed the same pattern. Some local churches and denominational bodies with social vision are always to be found. But on the whole Protestant church membership belongs to the age in which it lives. Out of their riches many give to the local church and to the benevolent interests of the church. There is no segregation in the giving of money to missionary causes. But sharing pews, that's different. Our members are well satisfied with themselves and their church. They do not like to be disturbed. They will listen to, and admire, a brilliant Negro preacher; but they do not appreciate having the preacher's family

sit in their family pews. They do not like a spiritual or social challenge.

Many church families are very sensitive to community approval. They are also influenced by social and financial patterns. They like their church to appeal to above-level economic and social classes. Integration challenges this entire concept of living. They admire the cross on the altar because it is beautiful, but few grasp the idea that it symbolizes sacrifice.

Occasionally prophets are born in these churches. Sometimes these prophets become great leaders. But like the prophets of old, they stand out because they are different. I have the feeling that at present the percentage of prophets is higher than in the past. But not every minister is qualified for that leadership. Few are qualified for martyrdom.

In the time of prosperity when people are well fed and clothed, prophethood is a difficult task. Unless this situation changes, churches may vote for the extension of human rights, but their emotions and prejudices will speak louder than their votes.

Three Farm Boys

The recent exposures which have done so much to discredit our national farm subsidy program with the accompanying socialization of agriculture bring to mind a story about three prosperous farm boys.

"How are the boys doing now? Are they all farmers?"

"Yes, all three are farmers, and all are doing fine. They are specialists."

"Joe went into dairy farming. One of his prize cows gave birth to a calf with two heads. Great novelty. Folks come by the hundreds to see the calf. Pay fifty cents per person. Joe is doing all right."

"Tom decided on corn farming. He had his bad years. Then one day a crowbar disappeared into the ground. Left a big hole. The hole revealed a large cave. Strange formations and everything else. He charges fifty cents per person. Tom is doing all right."

"And Bill. He has done the best of all. He went into wheat. Worked hard; had his bad years. Then the government decided to control farming. Reduced wheat acreage. Established parity prices. Bill saw his opportunity, reduced acreage, bought seed which multiplied the growth per acre. He turned over plenty for storage. The two-headed calf may die; the cave may be

flooded; but the government will never turn back the farms to a supply-and-demand basis."

What Is a Psychic Experience?

A well-known dramatic critic who recently passed from this life was much disturbed by the interest in psychic phenomena shown in stage productions and television.

"I am convinced," he wrote, "that every experience in life comes to us through the established five senses —touch, sight, hearing, smell, taste." It was as conclusive as that.

It would have been interesting if he had told us just which one of these senses is the source of authority for love of home and country, which inspires one to sacrifice for the love of his fellow men, which is responsible for the love of a mother for her young or the loyalty of a father for his brood.

Indeed there seems to be so much in human experience that cannot be explained by the five senses that investigators are led to believe that there are forces outside the individual which can be reached only through some psychical experience.

In one very real sense a dream is a psychic experience. The psychic senses are in slumber, but there is still a force working. When these dreams project into the past or the future, as they sometimes do, they enter the psychic realm.

Prayer is a psychic experience. Effective prayer is two-way communication. The one who prays must not do all the talking. He must be a receiver as well as a giver. One's prayers are not answered by our much speaking. Answers come because he who prays is also receptive. There are psychic forces in the world about us. Our ability to use them depends on our own quality of receptiveness.

The call to the Christian ministry, for many of us, was a psychic experience. There was a voice which said, "The Lord has need of you." That voice probably could not have been taped. It doubtless would have made no impression on the telephone magnets. But we heard it. It was a psychic experience.

So-called mental communication between two kindred souls, sometimes called telepathy, is a psychic experience. It is slowly encroaching nearer to the world of the known, but as yet it has not been explained on a physical basis. It is in the laboratory of those who specialize in parapsychology.

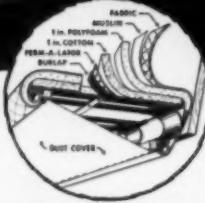
Communications between some of us in this world and those beyond the veil of death belong in this category. Whether they are subjective or objective, real or unreal, the experiences of those who receive them are psychic experiences.

Yes, this old universe has forces not yet defined which may in time offer fields of exploration—fields into the spiritual which may bring strength to those who bear the burdens of life.

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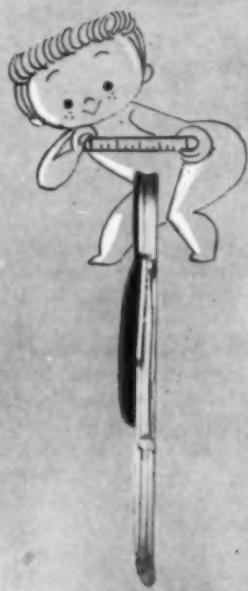
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How to

Terminate a Long Pastorate

Roy A. Burkhardt*

How often we see a church go through a period of painful adjustment and suffering at the conclusion of a long pastorate! For instance, here is a church which had been served by one minister for thirty years. His ministry was one in which he was a benevolent dictator, suppressing the feelings of his people in subtle ways. If his views were opposed, he would make persons feel guilty by acting hurt. He would threaten to resign or would feign a heart attack if they did not go along. When his threat became a reality and he did have a fatal heart attack, the lid flew off and the church was shattered by group dissensions and intergroup feelings.

His immediate successor lasted two years and left, heartbroken. From the beginning the second man was harassed and blocked by negative forces within the church. Over-reacting to these opposition groups, he was not able to weather the situation and left after three years.

Suppose the pastor had not pushed his people around in the name of Jesus Christ. Suppose he had built a healthy relationship in which persons became free to grow and find the chance to grow. Suppose he had come up to the time of his retirement and stepped down, assigning a committee to take on the responsibility of finding his successor. Under these conditions the transition from his leadership to that of another man could have been inspirational, a step upward, an experience of real growth for the church.

A Personal Experience

Permit me to share a personal experience in this regard. After being senior minister of a church for the past twenty-three years, last May I became minister emeritus active, and I believe that the process we have followed is sound and worthy of consider-

ation by other churches.

Although for years I have been making it clear that I wished to retire at sixty-five, it was my thought that I would become emeritus active a year or two before reaching this age. It was a matter of constant prayer that God would help me find the man who should succeed me. I prayed and kept looking.

One day in March, 1957, I was in Springfield, Massachusetts, where I gave an address to an association of employees and heard repeatedly of a minister by the name of Otis Maxfield. The next day I found Old First Church and met this man, and the moment of our meeting was a memorable one. I felt as if I had always known him, and later he told me that he had had the same feeling. Before the day was over I had invited him to come to our seminar for ministers the week following Easter and then to stay and preach the following Sunday. He readily agreed. His work at the seminar was amazingly appropriate and helpful, and his sermon that Sunday reached people of all ages and walks of life.

While he was in Columbus I arranged for him to meet with our long-range personnel committee, and I frankly told the members of that committee that here, in my judgment, was the man to succeed me. Dr. Maxfield won a real relationship with these men that day, and they were as sure as I that he was the person we were looking for.

The personnel committee is composed of the men who have been chairman of the board of trustees for the past five years. Each year one goes off the committee and the immediate past chairman is added. The committee is, in addition, an advisory group to the senior minister in all staff situations. No staff member can be hired unless he is unanimously recommended by this committee and the senior minister. This procedure has proved to be a wise one.

Building a staff is a real undertaking and the consensus of judgment of devoted laymen is essential.

A committee to choose my successor, which included the members of the long-range personnel committee, went to work. There was some resistance to my positive suggestion of Otis Maxfield, so while I had the right to attend meetings, I told them I would be present only at their request. Twice they asked me to attend, which I did.

After three months of investigation and listening to other ministers, they invited Dr. Maxfield to return and meet with the committee. A long conference was held with him, and the decision was unanimous to give the call if further investigation proved favorable and the long-range personnel committee could work out a satisfactory description of roles for my successor and me.

Two men on the committee went to Boston and to Springfield. They made a thorough investigation and returned completely satisfied with the recommendations. Later Dr. Maxfield came to Columbus for a conference with the personnel committee and me. It was apparent that we had no problem with roles. He was to be the senior minister; I was to be emeritus active until August of 1960, and to be at the church to do tasks agreed upon between him and me. I was to be free to do ministry beyond the church half of the time. When at the church I was to work with the membership enlistment, and with stewardship, setting up the finance committees and helping with the annual financial campaign. I was to perform weddings, have services of memory, and do counseling as requested.

From the beginning the two of us knew that since our relationship was right, everything else could be worked out. We had many talks by long distance, wrote many letters, and met as often as we could.

On the first Sunday in December,

*Dr. Burkhardt is minister emeritus active of The Community Church, Columbus, Ohio.

1957, the committee recommended Dr. Otis A. Maxfield as the new senior minister. At a special meeting of the congregation he was unanimously elected. The board gave me a contract with full salary until August, 1960, and then a life contract.

Dr. Maxfield started as our senior minister in May, 1958. Members of the staff have accepted his leadership. Only once has a staff member appealed to me over an interpretation of a principle made by our senior minister, and I reminded him that he was talking to the wrong person. Both Otis and I have been gratified to see that those people who were close to me are becoming close to him.

Our relationship is fluid. For instance, recently I felt that other steps should be taken to facilitate the transition to his leadership. We agreed that I would no longer respond to emergencies and that all services of memory would be taken by him, with the understanding that he decide if I should assist. I proposed that I take only those interviews which were referred to me by other staff members and that all weddings be taken by him, with the understanding that when it is desired I will participate.

The wonderful fact is that our church is going on, stronger and more vital and alive. And now after twenty-three years in one local church I hope to carry on a ministry to the nation, being—with the leadership of the Holy Spirit—a humble champion of the local church.

(the end)

HOW SHALL I PRAY?

Someone has been unkind;
How can I smile today?

Someone has failed my trust;
How shall the wounded pray?

Thus shall the wounded pray,
Guided by Calvary:

"Father, forgive and bless
My erring friend and me."

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David A. MacLennan*

Priming the Preacher's Pump



"**R**abbi, make it short." This is the title and theme of one of Harry Golden's editorials included in his now famous first collection, *Only in America* (The World Publishing Company, 1958). It should not surprise us to learn that among our brethren of present-day Israel there is always someone who says, "Make it short." Mr. Golden tells of a rabbi with a sense of humor who received this request from the groom during a wedding. Whereupon the rabbi confined himself to asking the bride and groom the main question, "Do you take this man (this woman) as your wedded husband (wife)?" This abbreviated and mutilated ceremony consumed fourteen seconds. The groom "looked pleadingly, 'Is that all there is to it, Rabbi?' And the Rabbi said, 'That's all there is to it. You asked me to make it short, so I made it short.' "

How long should a Christian sermon be in our hectic, harassed age? Any opinion must be arbitrary, not authoritative. All of us recall such admonitions as "no souls are saved after twenty minutes"; "if you don't strike oil in twenty or twenty-five minutes, stop boring." John Ruskin is reported to have said that a sermon is "twenty-five minutes in which to raise the dead." We explain the contrast between sermons of a few generations ago and those of today by pointing to the greatly accelerated tempo of our times. Who has time to take a leisurely trip even through a large, significant area of truth? How long can our contemporaries sustain attention to a spoken message when they have been conditioned by radio, television, tabloid newspapers to "spot" announcements, condensed stories, "instant" foods? Of course the decisive factor is the quality of the sermon and

the power of the preacher. Both of these factors defy precise analysis. We have heard sermons which lifted us out of what one has called a "clock-eyed" world. By modern standards such sermons were long. Other sermons seemed long which actually deserved the once popular term sermonette because they were scarcely longer than the choir's anthem. It is said that Mark Twain campaigned for short sermons, having suffered in his youth from discourses an hour or more in length. He told of hearing a New York City slum worker tell of his mission. Had that particular preacher stopped after a reasonably brief appeal, Mark Twain would have given him the four hundred dollars he had in his pockets, related the humorist. He "could see greenbacks in every eye. But instead of passing the plate then, Hawley kept on talking and talking, and as he talked it got hotter and hotter and I got sleepier and sleepier. My enthusiasm went down, down, down—a hundred dollars at a clip—until finally when the plate did come around, I stole ten cents out of it. It all goes to show how a little thing like this can lead to crime!"

Certainly twenty or twenty-five minute sermons are common today. Occasionally a man is justified in taking more time, and sometimes much less. Professor H. Grady Davis points out in his *Design for Preaching* (Muhlenberg Press, 1958; page 205) that the brevity of sermons creates difficulties for the preacher. "The whole design, the whole scale is different." Hence, sermon making requires more time to condense, concentrate, bridge quickly the time gap between a biblical situation and our situation today. My personal opinion is that on most Sundays a Christian preacher should devote at least thirty percent of the time allotted to the entire service of worship to the sermon. Should we skimp in the sacrament of the Word?

Dr. MacLennan, who regularly conducts this column for "Church Management," is minister of the Brick Presbyterian Church, Rochester, New York, and part-time instructor in homiletics at Colgate Rochester Divinity School.

Sermon Seeds

I

Around the World in Sixty Minutes. A meditation for World-wide Communion Sunday. Text: Matthew 24:14—"And this gospel of the kingdom will be preached throughout the whole world, as a testimony to all nations; and then the end will come." Many persons have been entertained by the motion picture "Around the World in Eighty Days." Adapted from the romantic story of Jules Verne, it tells of a wager made a century ago by Englishmen that one of their number could not accomplish the then incredible feat of circumnavigating the globe in eighty days. Within a few years passenger-carrying missiles may encircle the earth in less than eighty minutes. But it will be around the world only in terms of space traveled through; no tourist in such aircraft will know anything about the terrain or inhabitants over which he zooms. Yet in a service of Christian worship there is a sense in which we move in imagination and concern around the world within the hour usually devoted to our chief business as children of God. This is brought home to us vividly in the central service of Christian worship, the Lord's Supper.

(1) At the Lord's table we are linked with men and women, boys and girls of all races, cultures, nations who confess Jesus Christ as Lord. A few years ago Dr. Charles T. Leber, a world mission executive, reported only two countries in the world where there was not an organized branch of the Christian church—Outer Mongolia and Tibet. But he did not say that the church was not there in the sense of a fellowship of at least a few disciples of Jesus. In World War II the church was the only international society which functioned across every fighting front. Today we have fellowship in the Spirit if not through

(turn to page 37)

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Church Budgeting and Accounting*

LeRoy A. Hewitt

A church needs financial direction and management the same as any business. This need is not diminished by the fact that a church is a nonprofit organization. In a sense, its need for good financial management and records is greater than that of some businesses organized for profit. This is readily apparent when one considers the many members of the congregation directly interested in and affected by the expenditure of their contributions and the accountability therefor. The purpose of good accounting records is to:

1. Provide an effective tool for the financial management and operation of the church facilities.
2. Show proper accountability for receipts and disbursements.

The records and accounting reports must fulfill the above needs in order to budget and control expenditures, maintain the flow of donations into the church, and report to the congregation on the financial trust placed in the hands of those responsible. Good accounting records also will provide a better ministry, because the pastor can devote more time to the needs of the

members when he knows the accounting functions are being capably performed.

TRANSACTION CLASSIFICATIONS

The objectives of church accounting, being rooted in accountability, differ from accounting for a profit-motivated business. Income determination is not a factor. However, sound accounting principles are equally applicable to church and business affairs. The transactions of a church may be divided into three main classifications:

1. General operations
2. Endowments and restricted gifts
3. Expenditures for church property and facilities

The form in which the results of the transactions for an accounting period are reported is, of course, the responsibility of the administrators. Whatever the form used, any statements prepared must show that accountability has been maintained. The accounting data are, therefore, accumulated according to the three classifications as set forth above. The general operating classifica-

tion will have asset, liability, revenue, and expense accounts. The other classifications may have only some of these usual accounts. The difference between assets and liabilities may be termed "fund balance." This is similar to the retained earnings account in commercial accounting. The excess of revenues over disbursements increases the fund balance, and the books are closed at the end of the year to reflect the change.

FUNDS TO BE SET UP

The revenues of a church are gifts from the congregation; and the donors, when restricting the purpose of their gifts, require accounting to be performed to show that the monies were expended for the purpose intended. This can be accomplished best by establishing "funds."

A fund is a separate accounting and financial entity. It does not refer to cash balances only, but embraces assets, liabilities, fund balance, revenues, and expenditures. Each fund has a separate ledger and accounts from which financial statements may be prepared. The fund ledgers can be balanced separately. Every transaction must first be classified

FIRST FAITH CHURCH		Pro Forma Balance Sheet By Funds				
		December 31, 1958				
		Total of all Funds	General Fund	Building Fund	Endowment and Restricted Fund	Fixed Asset Fund
Assets:						
Cash in bank	\$ XXX	\$ XXX	\$ XXX	\$ XXX		
Savings accounts	XXX		XXX		XXX	
Pledges receivable	XXX		XXX		XXX	
Church properties	XXX					
Office furniture and equipment	XXX					
Church equipment and furnishings	XXX					
Personnel	XXX					
Total Assets	XXXX	\$ XXX	\$ XXX	\$ XXX	XXXX	
Liabilities:						
Pastor's income tax withheld	XXXX	\$ XXX				
FICA tax payable	XXX		XXX			
Pastor's pension contribution payable	XXX					
Pledges not received	XXX		XXX			
Mortgage notes payable	XXX					
Total Liabilities	XXXX	\$ XXX	\$ XXX	\$ XXX	XXXX	
Fund Balances:						
Unrestricted	XXXX	\$ XXX				
Restricted	XXX		XXX		XXX	
Invested in fixed assets	XXX					
Total Fund Balances	XXXX	\$ XXX	\$ XXX	\$ XXX	XXXX	
Total Liabilities and Fund Balances	XXXX	\$ XXX	\$ XXX	\$ XXX	XXXX	

EXHIBIT 1

FIRST FAITH CHURCH			
Anywhere, USA			
Statement of General Fund Revenues and Expenses			
Year ended December 31, 1958			
	Budgeted	Actual	Over or (under) Budget
Revenues			
General church purposes	\$ XXX	\$ XXX	\$ XXX
Special purpose offerings	XXX	XXX	XXX
Other collections	XXX	XXX	(XXX)
Other income	XXX	XXX	(XXX)
Total Revenues	XXXX	XXX	XXX
Expenses			
Pastor's expenses	XXX	XXX	XXX
Office and administrative	XXX	XXX	(XXX)
Operation and maintenance	XXX	XXX	XXX
Evangelism	XXX	XXX	(XXX)
Youth and education	XXX	XXX	XXX
Finance	XXX	XXX	(XXX)
Music	XXX	XXX	(XXX)
Benevolences and missions	XXX	XXX	(XXX)
Total Expenses	XXXX	XXX	XXX
Net Increase in Fund Balance (unrestricted)	\$ XXX	\$ XXX	(\$ XXX)

Note: Revenue and expense statements of other funds not illustrated.
This statement can be expanded to include more detailed sources of revenues and specific expense accounts.

EXHIBIT 2

as to which fund is affected and then analyzed as to increases and decreases in specific asset, liability, revenue, and expense accounts. The number of separate funds required depends upon the individual circumstances and the nature of the restrictions upon the gifts received. The funds may include at least the following:

1. **General Fund:** All gifts of a general nature (without restrictions, except for those imposed by the budget and the related expenditures for current operations) are recorded and accounted for in this fund.
2. **Building Expansion Fund:** All gifts specified to be used for building expansion are recorded as receipts. Income from interest, etc., on any portion of this money invested is income to the fund. Expenditures for the cost of expanded facilities are a proper charge against the fund. Payment of mortgage notes could also be a proper expenditure from the fund, provided the donors so intend.
3. **Restricted Funds:** Donations for memorials and for other restricted purposes are recorded as receipts in this fund. The records should clearly state the intent and restrictions placed on the gift. Expenditures for the restricted purposes are properly charged against the fund.
4. **Endowed Funds:** Endowments ordinarily restrict the use of the principal, providing that only the income from invested principal may be used for stated purposes. The accounting must be so conducted to show the faithful discharge of the fiduciary relationship with respect to both corpus and income.
5. **Fixed Asset Fund:** This fund shows the cost of church properties and facilities. However, the cost of any fixed asset acquired is a proper expenditure of some other fund, such as the building expansion fund or the general fund. The cost of the

asset acquired is recorded as an asset of this fund for purpose of control over assets and for insurance valuation and has but limited meaning for financial management.

APPROVAL AND OPERATIONAL BUDGETS

The anticipated cost of operations for an accounting year is assembled from the estimates made by the various boards and committees. The treasurer may coordinate and help to compile the estimates. Past reports of expenditures and previous budgets may be most useful. The pastor should be consulted so the budget will reflect his judgment as to the best division of expenditures to provide the total planned ministry program. Effective budgeting requires realistic appraisals of departmental needs and expenditure ceilings within the ability of the congregation to pay. The expenditure budget must, therefore, be tempered by the budget of revenues. The revenue budget should be the starting point to arrive at expenditure ceilings.

Expense accounts established for the budget should be by area of responsibility and function. For example, the board of trustees may have the responsibility for the operation and maintenance of church facilities. All expenses incident to the performance of their function should be grouped together. Salaries of custodians, custodians' supplies, utilities, repairs and maintenance, etc., are all examples of the type of expense accounts included under this area of responsibility. Other expense accounts should be classified so that they relate to specific areas of responsibilities.

The treasurer, after assembling all the data, prepares the budget in final form for the approval of the church council and submission to the congregation. The budget should include revenues by source as well as expenses. The prerogative of establishing the amount and nature of the expenditures rests with the congregation. This is accomplished by adoption of the budget. There is no right extended to the administrators to spend sums in excess of those approved in the hope that deficits will be covered.

Financial management of the church requires accounting reports to reflect the status of actual expenses with the budget authorizations. To effectively accomplish this, an operating budget by months or quarters of a year must be prepared. The revenues are not received and the expenses are not incurred uniformly during the year. The operating budget

takes this into consideration. Accurately prepared, this more detailed budget is an effective tool for financial administration and control over receipts and expenditures.

FINANCIAL REPORTING AND EXERCISE OF INTERNAL CONTROL

Financial reports are composed of four principal statements.

1. **Balance sheets by funds,** showing assets, liabilities, and fund balances.
2. **Statement of changes in fund balances,** showing the beginning balances, excess of revenues over expenses for the accounting period, any adjustments, and the ending balance. This statement is the connecting link between the statements of revenues and expenses and the balance sheet.
3. **Statement of revenues,** which sets forth the actual revenues, the budgeted revenues, and the differences between actual and budgeted amounts. The statement lists the revenues by source classification.
4. **Statement of expenses,** which is a comparative statement setting forth both budgeted actual expenses and the variation from the budget.

The statements should be prepared by the treasurer as soon after the end of the month as possible. Copies should be distributed as required, usually to the president of the church council, the pastor, and the finance committee. As an example of the statements, the balance sheet by funds and statement of general fund revenues and expenses are illustrated in Exhibits 1 and 2, respectively.

Principles of internal control should be observed in church accounting to assure that all money will be accounted for and to provide more accurate records. "Cash receipts" is probably the most vital area. Also, it is an activity where internal controls can be most effectively applied. A written procedure for the counting, depositing, and recording of cash receipts is necessary to outline the responsibilities and policies of the tellers or finance committee. Such a procedural outline will make sure that the elements of internal control are followed, even when the members of the committee are rotated or replaced. The following procedures are applicable:

1. The tellers or finance committee should have exclusive and full control over the cash

*This article, under the title "Aiding Church Administration by Fund Accounting and Budgeting," appeared in the November 1958 issue of "N.A.A. Bulletin." The author is a certified public accountant and a member of the faculty of Portland State College and the General Extension Division of the University of Oregon.

from receipt until final count and deposit. There should be at least two members present at all times when the cash is being handled. The treasurer should have no access to the cash at any time.

2. All cash received should be deposited promptly.
3. The pledge records should be under the control of and posted by an individual who is neither treasurer nor a member of the finance committee.

Expenditures can be controlled by approval of each separate expenditure voucher by individuals other than the treasurer. Of course, before a commitment is made there must be a certification by the treasurer that such obligation is within the budget limitations. Checks may require the signature of someone other than the treasurer.

ESSENTIALS OF THE ACCOUNTING SYSTEM

The records required for an adequate accounting system for a church are primarily those for recording revenues and disbursements on a cash basis. Thus the books of original entry may include a cash journal, check register, and general journal. Entries from basic documents are first made in one of the books of original entry. Every transaction must be analyzed in terms of its effect upon the various funds and the accounts within the funds, as established by the chart of accounts.

Another record is required to summarize and accumulate the transactions recorded in the books of original record. This is the general ledger. This ledger has an account under each fund for each asset, liability, revenue, and expense classification, and an account for each fund balance. Transactions entered in the several journals are posted to the general ledger at the end of each month. Financial statements are prepared therefrom. Other records, such as the pledges receivable ledger and employees' compensation records, are also required.

Provision should be made to record the pledges of the members of the congregation as "pledges receivable," with the matching credit to a contra account "pledges not received." The entry may be made on a monthly basis from a summary of the pledge cards, taking into consideration the manner of payment indicated by the pledgor; namely, the amount payable weekly, monthly, quarterly, etc. If the work involved in



OLD CHURCH STEPS Clive McGuire*

Many feet have passed this way
Up the steps and down again,
—Worshipers of yesterday
In the sunshine and the rain.

Saint and sinner side by side,
Quick of pace or slowed by care
—Gentleness and flaunting
pride
Sought a common place of
prayer.

Feet of laughter, hear them fall
Lightly on the welcome stone.
Saddened feet behind the pall
Followed silent and alone.
Mark the print of lovers' feet
—Tender vows but newly made,
From the altar to the street,
And the long path unafraid.
Tiny feet of children too,
They who heaven's riches own;
Others pressed the evening dew
At the setting of the sun.

Throng who walk the streets
on high
Join the worshipers again,
For today and yesterday
—One eternal memory
Of the sunshine and the rain.

*Minister, Mount Pleasant Baptist Church, Indianapolis, Indiana. The stairs shown are at the front door of the Second Presbyterian Church, Indianapolis, now being torn down.

posting the pledges on a monthly basis is too great, the task may be lessened by recording the pledges receivable on a quarterly basis.

The amounts received from the pledgors are credited as revenues in the cash receipts journal to appropriate funds. At the end of each month the total so collected reduces the balances of pledges receivable and pledges not received accounts. This should be recorded as a journal entry in the general journal, debiting the pledges not received and crediting pledges receivable. The books and the financial report will then reflect the amount of unpaid pledges. The

manner in which pledges are being paid and the amount unpaid are an important part of the financial planning and control. Portraying the unpaid pledges on the financial statements brings to the attention of the administrators and the stewardship director the need for action to assure timely collections.

Accounting procedures may be developed using the account classifications already illustrated in the pro forma financial statements. Other funds and accounts may be added as the need demands. The individual expense accounts are to be established under each of the general areas of responsibilities enumerated; that is, for pastor's expenses there may be accounts for salary, auto expenses allowance, pension, supplies, etc. Under operation and maintenance of church facilities, expense accounts could include heat, light, repairs, insurance, custodians' salaries, payroll taxes, etc.

DESIRABILITY OF AUDIT OF CHURCH BOOKS

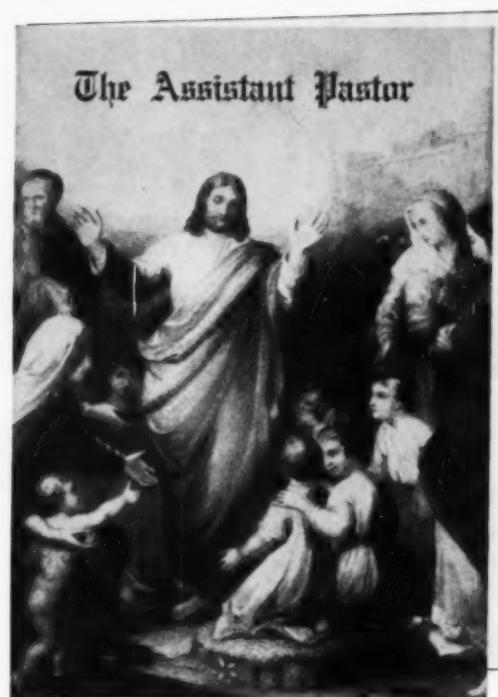
Among the congregation there should be some experienced accountants who would willingly serve as auditors. The audit is an important adjunct to the internal control procedures. The auditor will present an independent view of how the fiduciary responsibility of the stewards of the financial affairs has been discharged. The audit is also advisable to provide review of the accounting procedures and the internal controls, and to offer suggestions for improvement. The auditor should bear in mind that some personnel in church operations are subject to rotation. He should pay particular attention to any deviations from established procedure which may affect the internal controls and consistency in recording transactions.

The audit of the financial statements should disclose whether or not the donations received have been accounted for to reflect the wishes of the donors and expenditures have been made in accordance with the desires of the congregation as expressed by the approved budget. The auditor must rely on the internal controls embodied in the accounting procedures to a considerable extent. The better the internal control and the accounting records, the less time will be required to complete the audit. Thus the emphasis of the audit should be placed on the accountability for the monies received and disbursed.

Quarterly audits are ideal if it is possible to conduct them that frequently.

(the end)

Standardized Parish Paper Service



The Assistant Pastor

Did you ever feel the thrill a pastor experiences when his church is moving ahead rapidly, money is pouring into the treasury, church packed at every meeting, and a nice crowd out at the mid-week service?

Do you know that if you are going to be a success as a church manager you must take advantage of modern church methods? Are you aware of the fact that nearly all progressive ministers publish parish papers?

A parish paper competes with the movies, the automobile, the Sunday newspaper, with golf, and beats them decisively. A parish paper fills empty pews and keeps them filled.

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Playground Safety

Norman R. Miller*

Playgrounds promote child safety by keeping the youngsters away from street hazards. But playgrounds can offer dangers if the swings, slides, and other equipment do not meet safety requirements in design, construction, installation, and maintenance.

Playgrounds should be located and designed with careful consideration of all the safety problems involved. Apparatus should be set up in well-defined, protected locations. Play areas used by small tots should be enclosed. Bicycle riding on playgrounds is dangerous, as is the careless strewing of bicycles around the grounds. To discourage such practices, steel racks should be placed at the play areas for safe, neat, and efficient parking of bicycles.

First of all, apparatus must be well designed and ruggedly built to assure years of perfect, repair-free service before maintenance becomes much of a problem.

When ordering swings, slides, castle towers, and other units, you will be safe if you specify certified Grade-A malleable frame fittings of the clamp type, tested to 50,000 pounds tensile strength, fully guaranteed against breakage. You should avoid threaded fittings, grey iron fittings, or fittings that necessitate drilling the top beams of swings or combination unit frames. All such fittings reduce the strength of the equipment, multiply maintenance and repair costs, and reduce the safety factors so essential in playground apparatus for public use.

Avoid makeshift, unsightly, welded joints or fittings. Welding in many ways complicates the work of installing equipment, makes repair or replacement doubly difficult, and increases the freight rate. Welding also destroys the protective zinc coating of the galvanized finish.

It is also very important to install the equipment correctly. There should be adequate concrete footings and perfect

*Mr. Miller is vice-president of American Playground Device Company, Anderson, Indiana.



The swing above is equipped with safety features.

The bicycle rack below means orderliness at playground, school, or church.



alignment of all frame members to assure maximum structural strength and rigidity. Properly installed, well-designed, sturdy equipment is ready and able to withstand years of use and abuse. To aid in proper installation, most of the leading manufacturers provide detailed but easy-to-read blueprints.

With a view toward child safety, apparatus should be installed at proper heights for the various age groups. Play areas for these various age groups should be well defined so that the smaller boys and girls will not be playing on equipment sized for the senior group.

After the equipment is properly installed, a careful, thorough maintenance program should be carried on to avert possible accidents caused by defective units. Inspect equipment regularly. Hazards under apparatus, such as exposed pipes, hard surfacing, and carelessly strewn objects, should be removed. Pits of tanbark, sawdust, sand, or shavings should be placed to cushion possible falls.

Makeshift repairs or the temporary patching up of badly worn or shoddy equipment is false economy and actually develops additional hazards for youngsters. Therefore repairs should be made in a thorough and workmanlike manner.

One of the finest exercise-giving units is the castle tower. When properly installed and maintained, it assures safety while children satisfy that urge to climb. It keeps them away from dangerous trees, fences, rooftops, and other hazardous perches. A companion piece is the castle walk, which combines the features of the castle tower and horizontal ladder.



This all-steel slide is assurance of strength.

Made of 1 1/16" hot galvanized steel pipe, these two climbing units permit the smallest children to get a firm grip and maintain a safe hold. There are no ugly, dangerous U-bolts on this equipment—only smoothly rounded certified malleable frame fittings, bolted through the pipe members to assure safety and maximum structural strength.

Swing seats can be hazardous if not properly designed. Some of the better safety seats have the wooden board enclosed in a soft rubber covering, while others are of the strap type and nursery chair type. Consequently there are no sharp corners, rough edges, nor massive end castings to cause injury.

While the slide is always a thrill for the youngster, this equipment need present no serious dangers. Steps and braces should be firm and free from slivers, screws, and nails. All-steel slides, incidentally, eliminate the possibility of injury from slivers which is so often present in poorly maintained wooden chute side rails.

All wooden parts of apparatus should be refinished regularly. Years of extra service can be added by repainting as frequently as needed.

There are certain safety rules concerning play on swings, slides, and other types of playground equipment. It is helpful, of course, to post these safety tips at the apparatus area; but more important is personal supervision of the playground by teachers, older students, and recreational leaders.

(the end)

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God's Little Network

Glenn D. Everett*

A new technique for bringing the ministry of the church to shut-ins has been developed by St. Peter's Evangelical Lutheran Church of Washington, D. C.

Called "God's Little Network" by its sponsors, the system is attracting wide attention among church administrators and has already been featured on a nation-wide television program.

St. Peter's, a congregation of six hundred in a new edifice in Washington's northeast Michigan Park area, is affiliated with the United Lutheran Church in America. Its network, which was placed in operation on March 15, 1959, with special dedicatory services, uses equipment manufactured by Executone, Inc., of New York City. Executone, which pioneered in the field of two-way communication systems in industrial plants, has developed equipment which can use leased telephone wires. They have been marketing it to many public school systems as a means of keeping bedridden children up with classroom work. It has proved very successful in this field.

So far as is known, St. Peter's is the first church to set up such a network to keep in touch with its shut-in members. The system operates from a central control box situated just outside the church sanctuary. The equipment was rented from Executone and operates through leased wires installed by the Chesapeake and Potomac Telephone Company. The sermon and music are fed in directly from the church's own public address system. The cost averages about ten dollars per month per shut-in home.

A special men's committee raised one thousand dollars in pledges separate from the regular church budget to inaugurate the system.

The shut-ins are supplied with a copy of the church bulletin just as are the regular members of the congregation, so that they can join in litanies, responses, and hymns.

After the service is over, old friends can go to the two-way microphone-receiver and talk with the invalids. Each set has a "talk bar" which enables the

"Church Management" Washington correspondent.



Dr. J. Frank Fife, president of the Maryland Synod of the United Lutheran Church in America, and Donald F. Brake, pastor of St. Peter's Evangelical Lutheran Church, Washington, D. C., stand by the broadcasting equipment.

shut-in to respond to greetings. All of the sets are hooked up on the same circuit, so the invalids can talk to each other as well as visit collectively with their old friends who stop by the "mike" to say a few words after church.

"It's been wonderful for the morale of the shut-ins," reports Ed Peterson of NBC's Washington staff, the layman at St. Peter's who got the project started. "They have been brought right back into the full life of the congregation."

An installation planned soon at the Lutheran Home for the Aged will bring the services not only to the one elderly member of the congregation there but to others at the home who may wish to join her in worship.

"We hope to make it available to members in the hospital also," says Peterson.

The system can be hooked up in relay, thus reducing the line tolls. In other words, a new shut-in to whom the service is extended merely needs to get a line installed to the nearest residence already served. Theoretically there is no limit to how many can be hooked up.

Reception is clear and distinct.

The ailing members can be kept in touch with other activities of the church also, including fellowship suppers, ladies' circle meetings, and men's club programs. Since the lines are leased on a twenty-four-hour service basis, the network can be used daily without additional charge. The lines do not go through the telephone exchange; therefore once it is installed, the network runs itself independently. This enables the pastor, Donald F. Brake, to make daily pastoral calls on his flock of shut-ins, asking if they are in need of anything and offering a cheerful word of encouragement. There has been the suggestion also of a prayer circle each morning, led by a volunteer from the congregation.

The adult Sunday school class "wires" its lesson and discussion into the network each Sunday morning. The absent members can ask a question of the teacher by merely clicking their talk bars. The teacher then asks them to come in, and the receiver in the class carries the questions loud and clear.



"At first some of the members thought this was a rather expensive innovation; but when they saw what a little more than two dollars a week could do for people confined within the four walls of one room, there were more than enough pledges to handle it," said Mr. Peterson.

A Jewish businessman is the one who dubbed it "God's Little Network." He watched with interest as the telephone crew made the installation at the church, and as soon as he heard it in operation, he arranged an appointment between Mr. Peterson and his rabbi.

"The synagogue is giving it very serious consideration and is planning an installation to connect with the Jewish Home for the Aged," Mr. Peterson said. "We are happy to have proved the practicality of this new means of communication," he added, "and we hope many churches will copy it."

Churches desiring to make installations can get rate quotations from their local telephone companies. The experiment at St. Peter's Church is being widely publicized in the communications industry, and it operates on exactly the same principle as the installations to shut-in school children which are being made in many areas.

To its sponsors in Washington, the idea looks like one that may catch on very quickly throughout the country.

(the end)



Above, Mrs. Rose Carter; below, Mr. Joseph Krause. Both shut-ins study as they listen.



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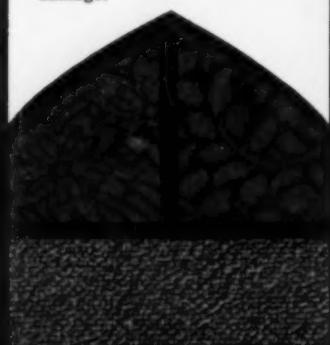
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Library Extends Church Influence

Mrs. Paul M. Clauser*

An active church library, according to our experience at the Park Cities Baptist Church, offers a major contribution in extending Christian teaching on a week-long basis. The very presence of an attractive library also serves greatly to increase the effectiveness of our church's educational program.

The success of this activity reflects the sincere conviction of our minister, Herbert R. Howard, that the library is invaluable in spreading the gospel. It makes available to church members a wide variety of material on religion which in all likelihood they would not otherwise be able to obtain.

We like to think of our church as one of the most active in Dallas. The need for its ministry in rapidly growing suburban Dallas led to the erection of a beautiful new edifice which was occupied in the fall of 1956. Within this building the library represents an important element in the overall program to expand church services and facilities.

New buildings, especially in this era, mean a heavy expenditure. Interior furnishings also represent a considerable financial investment, and a church must be particularly conscious of the manner in which members' funds are expended. Both in the construction of the building and in the purchase of interior equipment, therefore, every effort was made to obtain maximum utility for each dollar spent.

Before deciding on the furniture and equipment for the library we thought it wise to consult a company which has specialized in this kind of equipment. Fortunately we found such a company in our own city. The manager of this company was a specialist in library techniques, and his help was appreciated. The birch finish of our furniture blends well with the limed oak appointments of the library.

An example of this service was provided by the question of how best to house our collection of some eight hundred 35mm color slides. These deal with

At right →
Above is the conference room, below is the children's corner of the well organized library of Park Cities Baptist Church, Dallas, Texas.

a wide variety of biblical subjects and are used for educational programs. They are referred to quite often and must be readily available. At the same time they must be well protected. They are housed between partitions in file catalog drawers especially designed for us.

Special partitions were provided in a standard cabinet drawer to accommodate our filmstrips and accompanying texts. Special file facilities were also made available for tracts.

Titles of new additions to our collection of over 3,200 books and other library news are kept before the membership through a regular column in our weekly church newspaper. In addition, our church educational curriculum is supplemented each month with suggested bibliographies of material available in our library.

We use a standard charging system very much like those in use in public school libraries, permitting a two-week withdrawal. Reference works are kept on hand at all times. Hours are scheduled to meet our members' needs.

It might also be noted that our training and reference books are extensively used by the Sunday school teachers and other organizational leaders. The library has proven to be a major source of information for these people, providing many needed materials for self-improvement and instruction.

The best indication of the library's success lies in its mounting activities and in the fact that book withdrawals are now at the rate of 7,200 per year. The best justification, however, is that through our book ministry Christian teachings no longer end at the church doors, but rather accompany the church-goer to his home.

*Librarian, Park Cities Baptist Church,
Dallas, Texas.



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If You've a Story to Tell

Put
It in
Print

Edwin P. McIntyre*

It may seem trite to say that there's more to a church than meets the eye, but this is nevertheless true. Behind the worship service, inside the buildings, out in the mission fields, every church has an ongoing program that deserves to be publicized or promoted. But how few people are ever aware of its scope, direction, and successes!

If more people were well informed, they would do more—give more—serve more. That is why the church that prepares its own printed pieces in addition to using material available from other sources can expect results.

Why don't more churches make up their own handbooks, booklets, folders, and mailing pieces? One reason, we believe, is the feeling that it takes an expert to plan and prepare such pieces. Another reason is that pictures seem to offer a formidable roadblock.

The purpose of this article is to point out that you can get worthwhile results even without professional help. There are sure to be people who like to write; people who like to talk about their church; people who like to take pictures; people who like to plan, coordinate, or direct. They can work together as a team, with one acting as chairman. Sometimes one person is able

to handle more than a single phase. High school students who work on or edit their school paper often possess a great deal of "savvy" that can be put to work.

What follows here is based on personal experience over the past twelve years in a church which had a "new birth" shortly after the close of World War II. During this time a number of printed pieces have been turned out, including a sixteen-page handbook explaining the organization, history, policy, and program of the church; a folder describing the program of Christian education; and several mailing pieces prepared for the annual every member canvass.

As is usually the case, the need or occasion defined the purpose of each piece. Each church, of course, will have its own list of present and future needs. Whatever is wanted, the procedure will be essentially the same.

GATHERING MATERIAL

Once the purpose is defined, the first step is to gather material, much of which may be in the author's mind. The minister, the Sunday school superintendent, heads of organizations, and the church secretary or clerk of the board can also make valuable contributions. There will be other sources such as older members, denominational and general religious publications, religious news articles, and church records from which help may be obtained.

The following check list gives some idea of information and sources that may be of assistance:

1. The Minister

Length of service
His daily program
Position and influence in councils
Community connections (Council of Churches, fire, police, or postal departments; Lions, Kiwanis and Masonic orders)

Status within the denomination and offices held
Congregational growth during term of pastorate
Number of weddings, funerals, baptisms, home calls during an average or specific year

2. The Church Plant

Size
Growth or expansion
Frequency of use by church organizations

Use by outside organizations
History
Cost
Upkeep
Adequacy

3. The Budget

Present or proposed size
Growth over the years
Special areas of growth—property improvement, benevolences, building construction, etc.
Relationship to estimated giving potential of the community or congregation
Relationship to the tithe or other form of regular proportionate giving
Method of subscription or pledging

4. The Sunday School and Other Organizations

Size and growth
General and special programs
Number of officers, teachers, substitutes, assistants, etc.
The education committee
Specific missionary or benevolence projects
Special events (father-and-son or mother-and-daughter banquets, Christmas parties, visits of missionaries, etc.)
Curriculum
Interesting teaching methods and projects
Attendance award system
Offerings and contributions

5. Missionary Enterprises

What
Where
Amount and kind of support
Personnel

6. Congregation-wide Projects and Activities

Dinners
Clothing drives
Benefits, fairs, etc.
Prayer groups

7. Church Government

Boards
Standing and special committees
Meetings
Activities
Methods of election or appointment

8. Miscellaneous

Outstanding individuals
Special tasks done by groups or single persons

*Chairman of publicity, The Canvass Organization, First Reformed Church, Hastings-on-Hudson, New York.

Many facts will be statistical in nature. To the average person, figures and statistics are apt to be dry as dust. But since figures have their origin in stewardship and people, they can often be interpreted in unusual, interesting ways. Even the annual budget can be made readable and palatable by breaking it down into areas of interest, as the United Church Canvass Organization recommends.

PLANNING AND WRITING

With your facts gathered, the next step is to decide on what to say and how to say it. It is always helpful to make an outline, using the main subjects as headings for pages or sections. You will rarely come across long pages of solid text matter outside of books. Sectionalizing will aid both the writer and the reader.

When the main subjects have been arranged in the most effective order and the related facts have been marshaled under each one, the preparation is well under way. How the writing is done will depend on the individual who does it. Valuable help as to approach and mood may be obtained from a study of similar material that constantly crosses the pastor's desk.

CHOOSING SUITABLE ILLUSTRATIONS

Plan to break up the text with pictures and, whenever possible and appropriate, let them contain people. People make news; people make most good pictures even better, especially when they are shown practicing Christian stewardship in some form. Make a list of pictures that will illustrate your points and give it to the one who is to take the photographs.

An amateur shutterbug with some news sense who can be present at special occasions and who is available on fairly short notice is a person to be cherished. With a little forewarning, he can set up a schedule geared to the *modus operandi* that will permit him to take many pictures in a short span of time.

The photographer who knows his business will avoid taking stereotyped group shots in which everyone gazes at the camera. He will insist that no one "mug" before the camera, because one such individual can completely ruin the intended message of the picture.

Even a posed shot can be made to look at least semicandid. A group intently listening to a speaker, a Sunday school class with several hands upraised, small groups or committees at work—

in short, action pictures—will get good readership.

On the technical side, attention should be called to the excellent daylight results that can be obtained indoors without flash bulbs, with Super Tri-X or similar film in a camera having a fast lens. The absence of harsh lights and shadows results in a delightfully detailed print with lights, middle tones, and darks all well defined. The only requirement is an adequate amount of light.

The jumbo-sized prints which most photographic processing houses furnish work out very satisfactorily for reproduction.

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(turn to page 29)



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Left: The author; right: Oscar C. Plumb, minister of the church.

New Steps for Old Stairs

William E. Pruett*

On Sunday morning, February 8, 1959, 1,588 worshipers were in attendance at the morning service of the First Methodist Church of Champaign, Illinois. The theme of the sermon was "New Steps for Old Stairs." To make it more effective, Oscar C. Plumb, the minister, used a visual presentation.

This was the first of two special rededication Sundays. On the second Sunday, February 15, the attendance was 1,568. The following Sunday, which was called "A Day of Great Concern," the attendance was 1,675. The average attendance during the Lenten Sundays which followed was 1,766. This was 291 over the average for 1958. Three services on Easter brought the total worshippers for the day to 2,990.

This did not just happen. It was brought about by a well conceived and executed program. The congregation got the first indication of the program for rededication six weeks before February 8, through inserts in the church bulletin announcing the coming new emphasis. Copies of the bulletin were not alone distributed in the church service but were mailed to all nonattendants. This message was directed to the inactive members. The announcement did say

*Associate minister, First Methodist Church, Champaign, Illinois.

that the Day of Great Concern would bring special visitors from the church to each home whose members had not attended on one of the two days of rededication.

Ten days prior to the first recognition Sunday a brochure and a covenant card were mailed to each family in the parish. The brochure stressed the program; the covenant card gave each family an opportunity to rededicate their lives to Christian living and faith.

The women of the commission secured a telephone crew of 160. The families of the church were divided among these workers. Each worker agreed to contact at least ten families, encouraging them to attend one of the two recognition Sundays. A checkup was made following the first Sunday, and the telephone crew was again called into action to invite those who had not responded to the invitations to attend on February 8.

After the second recognition Sunday there were still four hundred families that had not responded. The Day of Great Concern was to be the day for the personal follow-up. Sixty-six men gathered at the church for breakfast. Immediately after the meal they started on their calls, planning to complete them by noon.

From the figures you will see that the program was a great success. Our church will continue to use the plan. Some of the deeper implications have worried the more serious. We are wondering if the large list of inactive members is caused by the failure of the church or if it is the fault of the absenteers.

In brief: Did the church first desert the members, or did the members desert the church?

(the end)

PUT IT IN PRINT

(continued from page 27)

that reason there should be as much "meat" as possible in the description under each picture.

Suppose you are showing the congregation leaving the sanctuary after a well-attended worship service. The eye will immediately take in the situation. A title such as "The Crowd on Easter Sunday" adds nothing. Far better would be something like this: "It takes young people to keep God's kingdom growing. Twenty-eight percent of our 342 communicants are high school students."

Note how much this better caption tells: the importance of young people to a church, the relationship of youth membership to the entire communicant roster, and the number of communicants.

A picture of two men talking about something on a sheet of paper which one holds might bear a caption like this: "Frederick Jones, finance chairman, tells canvass director Howard Blank that \$10,000 will be needed for mortgage reduction in each of the next six years." Here two important individuals are being introduced to readers who may not know them, and a vital bit of information is being passed on to everyone. The picture itself obviously has news value.

GETTING THE JOB INTO WORK

At some stage, depending on circumstances, the printer should be contacted. He will want a form of layout to follow. If the planners have been able to produce one on their own, well and good. If not, he is qualified to offer assistance. In fact, he can be your best friend. He will figure out the best paper to use and the number of pages required; he will "cast" the type so you know how much space will be left for pictures; he will show you short cuts that will save time and money. He will also take care of ordering the necessary cuts.

(the end)

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THE COVER PICTURE

The cover picture for this month shows the chancel of the new All Saints' Episcopal Church, Phoenix, Arizona. Later this church will be given a full-page spread in *Church Management*. The architects are Scholer & Fuller, Tucson, Arizona. The rector is Paul Urbano.

WHERE IS HEAVEN?

Does not Heaven begin that day
When the eager heart can say,
Surely God is in this place,
I have seen Him face to face
In the loveliness of the flowers,
In the service of the showers,
And His voice has talked to me
In the sunlit apple tree.

Bliss Carman

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Views of World Christians

Milton E. Merrill*

It is a great sense of spiritual satisfaction to meet people in every land who are dedicated to Christian principles and to know they are literally joined with us around the world, working and laboring in a common cause. We shall never forget their noble spirit and character. Many of them have fought hard in the arenas of war; they have known what it is to suffer for the cause of Christian conscience; they have been imprisoned and hungry; they have been chased through undergrounds and beaten bodily by enemies; they have denied themselves that they might serve others in the name of our Master. We felt humbled in their presence and challenged by their work.

Let us begin by telling you of the wonderful evening we spent with Miss Muriel Lester and her sister, Doris, at Kingsley Hall in London. We traveled by "tube," or subway, for more than a half-hour to a section of London's humble housing units where factory workers and their families live. Here at Kingsley Hall goes on a noble settlement-house program and interdenominational religious work.

Kingsley Hall was founded by Muriel and Doris Lester in a back street in the Bow district in 1915 as a "people's house" where neighbors and friends might find worship and fellowship together with no barriers of class, race, or religion.

As the work grew, a children's house was added in 1923 at the other end of the street. Five years later another building was added and became the new Kingsley Hall headquarters.

From its work and influence men and women who were once children in Kingsley Hall nursery school are doing magnificent work in distant lands. In many parts of Britain people whose initiation into social work began when they were in their teens at Kingsley Hall are holding heavy responsibilities.

Muriel Lester is now seventy-three,

*Minister, First Methodist Church, Freeport, Illinois.

and her younger sister, Doris, is seventy. They are still thriving bundles of energy and as charming as anyone you will ever meet.

When we arrived we read the name Kingsley Hall over the doorway of the large brick structure, and our eyes were captured by a blue circular plaque near the door which said, "Mahatma Ghandi, 1869—1948, stayed here in 1931."

We were greeted with open arms by the Lester sisters and were ushered upstairs to the roof garden where supper awaited us. We could look out over the entire housing project and get a view of the community to which Kingsley Hall has meant so much through the years. The supper was "fish and chips," which we had eaten and enjoyed in many American restaurants. But this meal was different. There were no tables and not enough chairs to go around on the crowded little roof garden, off of which two small rooms opened. Some of us had to sit on the roof and on the wall. Soon the fish and chips were served—wrapped in paper, just plain paper, not even waxed paper. There were no knives, forks, spoons, nor napkins—just fingers. I drew a seat on the floor near one of the open doorways with another minister in the group, and squatting with crossed legs we looked at each other and decided to make the best of it. The fish was good—and tasteless; the chips were soggy—and tasteless; our fingers were greasy. Yet our spirits were lifted by the stories that Muriel and Doris Lester were telling us of their trials, testing, and triumphs in their years of labor at Kingsley Hall.

Someone in the group remarked how delightful the meal was, and we felt like offering a prayer for her. Then Miss Muriel Lester said, "This is the way my dear friend Ghandi always liked his evening meal—sitting here on this roof with his friends, sometimes talking but more often just sitting there on the floor and enjoying their presence in silence." She pointed to the open door

and said, "That was his room. You can see his clay statue on the bureau in there." She smiled as she reminisced on the wonderful thrill it had been to have Ghandi as a guest of Kingsley Hall. She added, "The people of the neighborhood who came here loved his quiet and understanding spirit."

Miss Lester then began to unfold in her charming way some of the great principles of her friend Ghandi:

1. **Nonviolence**—not to win any cause by arms, but willing to suffer for one's cause if need be; harming no one, but understanding everyone. Resisting with the force of nonviolence.

2. **Nontheft**—not to have more than you need when there are others in need.

3. **Truth**—willing to speak the truth without exaggeration, and to speak it even to those who don't want to hear it.

She concluded: "Ghandi led his Indian people to freedom largely with these principles."

On to France

Go with us now to France. We arrived in Paris by plane and took a taxi to the railroad station called Station St. LaZarre. From there we took a local train. It was about a thirty-five-minute ride out to Versailles, where we took another taxi to the *Maison de Reconciliation*. This was to be our French headquarters for about a week. This establishment was an old, rambling French home. At one end there had once been a mill. The mill tower had given it part of its significance and the program supplied the rest. It is called by local residents the "mill of peace." During the war it was used to quarter soldiers, but now it is one of the outstanding headquarters for the work of peace in France.

It has a common dining room where everyone who stays there shares in the serving of meals and the upkeep of the house.

There are two large dormitories upstairs and a number of smaller sleeping rooms. On the third floor are the quarters of Andre and Magda Trocme, the proprietors and owners of the venture.

Andrew Trocme is a big, stout Frenchman weighing over two hundred pounds. His wife, Magda, is somewhat smaller, with a mixture of Italian and Russian in her background. Both are extremely intelligent and vivacious

people. Andre Trocme is a Lutheran pastor but no longer holds a parish, now devoting his energies to writing and lecturing all over the world as well as managing the program at Versailles.

The Trocmes lectured to us on the situation in France and Algiers; guided us on our tours to the UN, SHAPE, the Chateau of Versailles; arranged our interview with Andre Philipp, director of the Youth of Europe Movement, social economist, writer, and for eighteen months minister of finance to Premier Charles De Gaulle; arranged our interview with Robert Barratt, Catholic newsman of Paris; arranged our interview with Editor Claude Bourdet on the afternoon his newspaper, *L'Observatoire Francais*, was suppressed by Premier Charles De Gaulle; and conducted us on our Paris tour.

The Trocmes have a tremendous background from the war years. During the days when Hitler was overrunning France, the Trocmes were busily engaged in the underground movement to evacuate families to safety from the Nazis. They made passports which were used to save 135 lives before Andrew was imprisoned in a concentration camp. They gave material and spiritual help to hundreds of war-ravaged families.

After breakfast one morning he took us to his large bedroom on the third floor. We crowded around him as he sat on the edge of his bed with folded hands. On the wall at the head of the bed stretched the largest, most detailed map of the world we have ever seen. From it he pointed out the causes and contributing factors of world strife.

When Andre Trocme said to us, "The conquest of Russia by Christianity will be the next major move of history," we were challenged to see the whole world situation in a new light. Think of it—not a conquest to undo or destroy, but a conquest of Christian power in the hearts of men to create and win in the name of Christ! Somehow one's mind went back quickly to the first century and the stories of Rome and the fall of a decadent and godless civilization under the spell of the Christian faith, when even Julian the Apostate on his deathbed had to say, "Thou hast conquered again, O Galilean."

Now Germany

Let us take one more jump—this time to Germany. It is after lunch and we have walked from the new and beautiful Hotel Berlin where we are staying to



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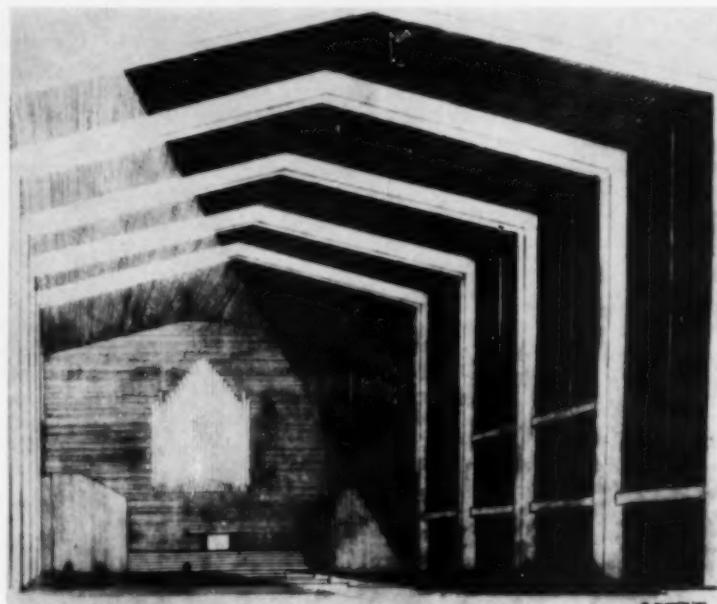
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downtown West Berlin and the Protestant Consistory. We are to interview Dr. Propst Gruber, dean of the Protestant churches of Berlin. Pastor Gruber is a stocky, middle-aged man, aggressive and cordial in approach. He answers our questions in German and the interpreter assists. When the interpreter doesn't make the translation into English the way he likes it, he gives the correct English himself, which creates a great deal of humor.

He wants to dwell on the problem of the gap between the contesting ideologies of Communism and Democracy in our world now. He warns us of the urgency of the situation. We need to be brought together. He reaches a high pitch when he says, "Ideologies may never meet, but men must meet. If men don't meet they will think the worst of each other and shoot at each other."

He laid on our minds the idea that not everything is exactly right in one place and all wrong in another. No one group has all the light.

Citing the failures of the church and Christianity, he said at another point, "If Christianity had made its answer effective, we could have avoided the pres-

ent situation. The church must share the guilt of the world's struggle now."

He climaxed his remarks by saying, "The guilt of my enemy is my guilt too. If I had been more Christian and understanding, he should not have been my enemy."

Somehow the words of the New Testament took on new meaning. "Let him without sin cast the first stone." "Cast the mote out of thine own eye and then shall thou see clearly to cast the mote out of thy brother's eye." "Love your enemies, do good to those who despitefully use you, and pray for those who persecute you."

Foolishness, many a self-styled politician will say. That would make us the laughing stock of our opposition. As Mr. Bevin once put it, "Thrown naked into the council chamber." But here is the secret of the Christian's strategy and the power of his faith. Ideologically, most everyone will agree, the Christian way of love and forgiveness is right. But the bold answer is that in practice only the Christian who possesses the ideal has the right to initiate it.

"Are ye able?" asks the Master.
(the end)

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*Developed under the supervision of John W. Meister, and first used in the First Presbyterian Church, Fort Wayne, Indiana.

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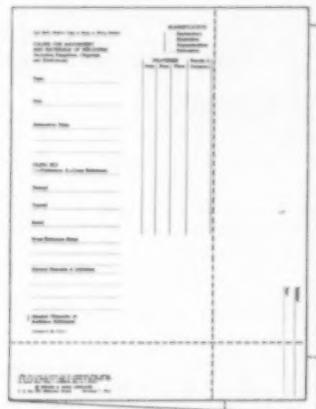
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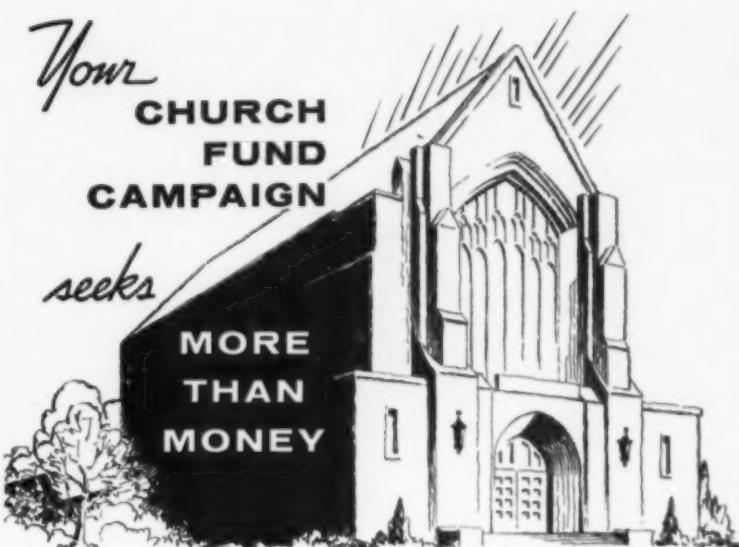
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direct contact with Christians living on the other side of iron and bamboo curtains. What does this fact do to our attitudes and actions toward others who are "different" from us?

(2) In prayer and praise we move around the world rapidly. We do so through the nationality of hymn writers, through the intercessions we offer for others everywhere in the inhabited earth. In unselfish prayer we move into the presence of the great God who, as Psalm 47 declares, is "a great king over all the earth," the maker of the universe, the Father of all mankind.

(3) In the sixty minutes of our united worship we participate in the world mission of the gospel. According to Matthew, Chapter 24, Jesus taught that "this gospel of the kingdom will be preached throughout the whole world, as a testimony to all nations; and then the end will come." This occurs in a most difficult chapter in our New Testament. One New Testament scholar aptly describes Matthew 24 as "the vision of things to come." It does seem as if the gospel writer had woven together the teaching of our Lord about many different subjects. A helpful "disentangling" of the various strands of teaching is made in the handbook *The Gospel of Matthew* by William Barclay of Glasgow (The Westminster Press). Dr. Barclay translates the verse as follows: "The gospel will be proclaimed to the whole inhabited world (note that this latter phrase is the meaning of the much-used term "ecumenical") for a testimony to all nations—and then the end will come." No one may deny that in this verse as in other verses (3, 27, 28) Jesus speaks directly of his second coming. The term used in the gospel is that which describes a coming as of a king in authority and power. Whatever we make of this doctrine, and good Christian people have differed and continue to differ profoundly in its interpretation, it does conserve two tremendous triumphant truths: (a) the ultimate victory of Christ, and (b) the purposefulness of history. This world is going somewhere under the guidance and control of Almighty God. God—holy, righteous love—must reign over all.

To return to our point that in worship we participate in the world mission of the gospel: To give our assent to the truth in Christ Jesus, to say "Amen" to what is said in Christ's stead

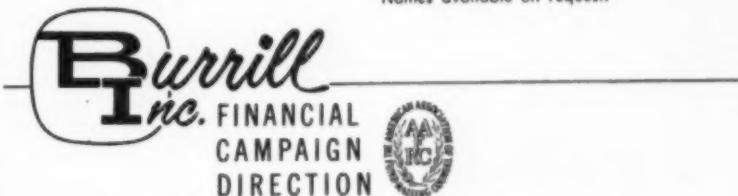


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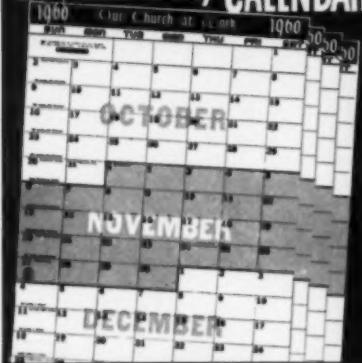


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to us, to pray that God will apply his Word read and preached to us, is to be committed to the world-wide program of Christ's church. "This thing," says the Acts of the Apostles, "was not done in a corner." Nor can it be done in a corner now, not even in a delightful, privileged, and protected corner. To be within the church is to be a member of a fellowship on a mission to others everywhere. Canada and the United States alone have fifteen thousand "fraternal workers" or missionaries in

every section of the earth, preaching the gospel of the kingdom through words and deeds, through worship, through healing and teaching and food and other practical forms of kingdom service. When we present our tithes and offerings, we too preach this gospel throughout the world. Our mission may be at home, but through our money, our prayers, our study of conditions in danger zones around the earth, we can be working in many places. God multiplies our lives when we give them to him.

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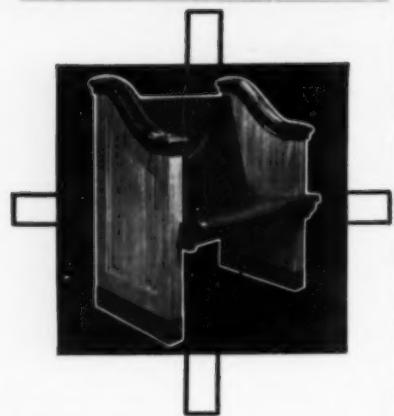
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It is said that Frederick the Great sent a message to one of his generals: "I send you against the enemy with sixty thousand men." When the troops were counted they numbered only fifty thousand. The general sent a letter of protest and complaint. There must be a mistake. "No," replied Frederick, "there is no mistake; I counted *you* for ten thousand men." You may be used far beyond your strength and wisdom to support and inspire others to capture the world for Christ.

We come to the Lord's table remembering that while he died for us as individuals, he died for all. "God so loved the world. . . ." When we leave his house on World-wide Communion Sunday, we return to our homes and jobs as world citizens, inclusive in our love and world-minded in the New Testament sense.

II

Let's Go Back Again. Text: Genesis 35:1—"God said to Jacob, 'Arise, go up to Bethel, and dwell there; and make there an altar to the God who appeared to you when you fled from your brother Esau.'" Let's go back again! Haven't we all said it? Nostalgia for the old home place can send a troubled governor back. Recollections of the fun we had at a certain place last summer or many summers ago make us wish we could return. Not a few men and women long to return to what they wrongly think were the good old days. Indeed, when we consciously or unconsciously strive to return to an age or condition now forever behind us, psychologists say in an impressive phrase that we are indulging in retrogression to the infantile. But here in this book of beginnings God himself is telling one of his outstanding children to go back again.

(1) Jacob needed to return to Bethel in order to recapture the vision which he had been granted there. In his early manhood Jacob had found God very real and near in a supreme spiritual experience. A fugitive from justice, his life had been spared. More, Jacob had an extraordinary dream. As a result, Jacob registered a holy vow. If God would be his God and provide for him, this place should be his Bethel and God would have a tithe of all he possessed. But Jacob was human; twenty years passed and with them the vow. As an old preacher said in my youth, "After twenty years with Laban, Jacob awoke to the fact that from being wholeheartedly religious he had become

wholeheartedly worldly." Who hasn't? What of the vow we made in that crisis last year or a few years ago? "Where is the blessedness I knew when first I saw the Lord?" asked the poet Cowper in the hymn we sometimes sing. Where but in the oblivion which our competitive existence and our absorption with success creates? Conscience awoke and a voice as imperative as any master said, "Go back again. Arise, go up to Bethel, and dwell there; and make there an altar to the God who appeared to you" when you were almost caught and destroyed by the brother you wronged. You and I need to recover, if not "the first, fine, careless rapture" of a youthful spiritual experience, at least the sense of God's reality and lordship and love.

(2) To go back to our particular Bethel is the secret of advance. This is one of the paradoxes, one of the seeming contradictory truths of Christian living. To make progress in Christian life (as saints of every age have said) is to begin it all over again. You and I may not be, as they used to say, "twice born" men or women. But for each of us there have been luminous hours, shining moments when we knew what the meaning of life under God was, what we were sent here to do and become. There was a time when we were sensitive to the presence of God, to the call of Christ. How can we go back in a dynamic, forward-moving universe? How can we dwell there? What of the altar of our public worship week by week? Is there anything to compare with the table of the Lord spread in his house? What of the altar in the home? in our private inner lives?

Is there one here who has no altar to which a return may be made? This moment may be your Bethel. If you look for God, remember he is looking far more eagerly for you. Most of us, however, can say as Jacob did, ". . . then let us arise and go up to Bethel, that I may make there an altar to the God who answered me in the day of my distress and has been with me wherever I have gone." (Genesis 35:3)

III

Get Lost! or *How to Get Lost Helpfully.* Text: Mark 8:35—"For whoever would save his life will lose it; and whoever loses his life for my sake and the gospel's will save it." Get lost! It is a slang directive our proper progenitors would resent and try to ban. I suspect that even literate parents are tempted to say it to an overactive, perverse offspring when he acts like Dennis the

Menace. Aside from its colloquial use as a kind of anathema, there is wisdom in the idea. Is not one of the basic reasons why many of us are miserable just this, that we cannot lose ourselves in something greater than ourselves? An American writer who spent many years in England made this entry in his diary: "What a bore it is to wake up every morning the same person!" Logan Pearsall Smith, who wrote the words, needed to get lost helpfully. Consider these ways by which we can escape from boredom, insignificance, a self-centered existence.

(1) Take the wings of a good book. Emily Dickinson said that a book could be like a frigate in full sail carrying us to romantic lands and exhilarating adventures. A good book makes us think of the Good Book, the Bible. Let's stop treating the Bible as the sacred classic it is and use it as a source of inspiration, as the provider of wings to take us out of this world and then back to this world with winged insights and solving words of God. If you have not read any part of the Bible lately, why not try one of the modern translations? Dr. Edgar J. Goodspeed, Dr. James Moffatt, Dr. J. B. Phillips, to mention only three, each translated the Scriptures into twentieth-century language. A sophisticated, talented woman named Katherine Mansfield discovered the Bible when she had grown up, having never read it when she was young. At the time she found the Bible and let the Bible find her, she was battling tuberculosis. "I feel so bitterly," she wrote, "that I have never known these writings before. They ought to be part of my very breathing." "Breathing" suggests the inspiration of the Spirit which is so evident in the great passages of Scripture, also the Spirit's use of the Bible to put breath, or life, into us.

To mention the supreme Book is to think of other books. A boy given a book for his birthday looked dejected. "What's this?" he asked petulantly. "It's what they make TV plays from," said the donor, "a book." What John Bunyan said of his famous book, *Pilgrim's Progress*, could be written on the cover of many volumes, fiction and nonfiction, religious and so-called secular books:

This book will make a traveler
of thee,

If by its counsel thou will
rule-ed be.

Why not use books for guided flights into worlds other than those of the present pressures and the current ideas? G. K. Chesterton said that "the way to

step on it

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love anything is to realize that it might be lost." Imagine if all books were banned in America! Would we not witness a tremendous surge of interest in and devotion to books? One whimsical writer in the book review section of the *New York Times* said that if we take occasional vacations via prose or verse we can

... like Explorer IV go round
and round

Until you've got so lost you're
really found.

(2) You and I get really lost helpfully as we open our eyes to the world

around us. Think of all to be seen in a tiny garden, in the nearby park, on the street where we live, in the persons we meet casually as well as formally. "Consider the lilies," said Jesus; "look at the birds." A tragedy occurred in Letchworth Park in western New York last July. A retired professor got so interested in following a new trail that he was literally lost for two days. The tragedy occurred when some Air Force men searching for him in a helicopter crashed on power lines as they descended into one of the gorges in the park.

(turn to page 46)

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Religion in the British Isles

Albert D. Belden*

It is with great regret that I inform readers of *Church Management* of the recent death of Dr. Frank Hewlett Ballard, a frequent British contributor to this journal.

Dr. Ballard fulfilled a great ministry, especially at Highbury, Bristol, and at the Hampstead Garden Suburb Free Church, London. He filled the office of moderator of the National Federal Free Church Council during one year of his Hampstead ministry. He was a distinguished and powerful preacher, a persuasive writer, and a man greatly beloved by all who knew him.

RETIREMENT

Another source of sadness is the enforced retirement, because of ill health, of Dr. W. E. Sangster, the great Methodist preacher of Central Hall, London. His long and memorable ministry there was followed by his secretaryship of the Home Missions Department. He retires with the unusual honor of secretary emeritus of that department. Many thousands in many parts of the world will grieve for the silencing of so eloquent a voice.

THE QUARREL OVER EDUCATIONAL GRANTS

At the Congregational Assembly a resolution was moved by Principal John Huxtable of New College and seconded W. Simpson, London moderator, in the following terms. I quote its vital contents only:

This Assembly considers that the 1944 Education Act made generous provision for the continuance of denominational schools, and is of the opinion that no adequate case has been made out for departure from the terms of that Act, and is opposed in principle to more than 50% of the cost of structural maintenance of such schools being derived from public funds, particularly as on the average run-

*Dr. Belden, who writes this column quarterly for "Church Management" from London, England, has been in the ministry for fifty years.

ning costs are met to the extent of 85% to 90%.

The Assembly records that it is utterly opposed to any changes in the 1944 Act that would make available to the churches large grants for the building of new denominational schools.

The Assembly deprecates the revision of the 1944 Act in ways which will benefit denominations possessing aided schools without due consideration being given to disabilities still suffered by free churchmen in single-school areas. The Assembly reaffirms its belief that the provision of a statutory system of public education is a proper function of the state and that public money should not be expended without public control. The provisions made by the Act for Christian teaching have been well implemented, and the Assembly is well satisfied with the provision being made by the universities, training colleges, and local authorities for the teaching of the Christian religion on a nonsectarian basis.

The Assembly acknowledges the need for ecumenical partnership in our approach to education, and supports our representatives on ecumenical bodies in their efforts to this end.

The crux of this issue is that the Roman Catholics are seeking increased grants for the building of secondary schools. But in these schools Roman Catholic denominational teaching and influence exclude any other, and Anglican and nonconformist rate payers are taxed for this purpose. The Congregational protest is, of course, supported by the other British free churches.

Another major feature of the Assembly, which followed a most eloquent address on "The Next Ten Years" by Howard Stanley, the general secretary, was the establishment by resolution of eight special commissions covering the total problem of modern Congregationalism. The reports of these commissions over the next few years will be a matter of great interest to all churches.

THE METHODIST CONFERENCE

Methodists have far too many churches, Dr. Eric Baker said in his presidential address to 660 representatives at the opening of the Methodist Conference in Bristol on July 6.

Dr. Baker, the first man to be both president and secretary of the conference, believes that the weakness underlying Methodist church life is caused mainly by lack of direction and power.

What is really alarming, he said, is that Methodists are failing at the spiritual level. Soon the main difference between the Continental Sunday and ours will be that on the Continent many more people worship.

Dr. Baker said further that faith in God would revive faith in man—not only Western man but man in Russia and in Africa.

THE VICE-PRESIDENT

In Methodism since union the place of the layman in the ecclesiastical structure has been formally recognized by the appointment of a vice-president. This year we have one of the foremost scientists in the world. As Rouse Ball professor of applied mathematics in the University of Oxford, Dr. C. A. Coulson holds a key teaching position in the academic world of science. He is regarded by the physicists as one of them and by the chemists as the leading theoretical chemist in the country and possibly of the world. What a debt we owe to Harold Beales, pioneer of the Cambridge Group Movement which kept so many able minds from missing their spiritual way. C. A. Coulson, like the retiring vice-president, John M. Gibbs, was one of that fertile movement. Coulson has combined profound exposition of the faith to a science-conditioned generation with a practical and pioneering care for the children of the church.

Everyone should read Dr. Coulson's great treatment of an urgent subject, *Science and Christian Belief*. This book comes near to a final reconciliation of this dilemma.

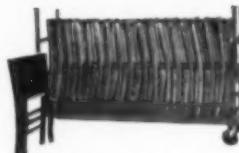
LAMBETH CONFERENCE ON NUCLEAR WEAPONS

The Archbishop of York was present recently at a discussion in Lambeth Palace on the Christian attitude to nuclear weapons. The Bishops of Manchester, Peterborough, and Chichester and Canon L. J. Collins were among the other churchmen who took part. Some leading nonconformist theologians were also present. Sir Kenneth Grubb was in the chair.

The main purpose of the conference



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was to compare Christian moral insights with the current thinking of defense experts. Papers were read by Professor P. M. S. Blackett, F.R.S.; Kenneth Younger, M.P., whose appointment as director of the Royal Institute of International Affairs was announced recently; and the Honorable Alastair Buchan, director of the Institute of Strategic Studies.

The conference was the first to be arranged between Christian leaders and defense experts. What follows is one member's impression of the con-

versation:

The main point emerging from the meeting was a strong disquiet concerning the extent to which the Western alliance relies on the H-bomb for its defense. It was fairly generally agreed that it would be unchristian to seek to defend the Western way of life at the price of a global holocaust exterminating millions and doing genetic damage to future generations, and it would be equally iniquitous to seek to punish Russian sins by destroying the Russian people.

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THE SCOTTISH KIRK AND EPISCOPACY

The General Assembly of the Church of Scotland in Edinburgh rejected the resolution of its committee on inter-church relations "that the Assembly finds the controversial proposals aimed at intercommunion with the Anglican churches unacceptable in their present form." By 300 votes to 266 the Assembly decided to end the resolution at the word "unacceptable." Dr. Craig, head of the committee, at once resigned.

The Church of Scotland is still willing to negotiate; the Assembly reaffirmed wholeheartedly its 1954 policy statement to seek closer relations with other churches. But, before any progress can be made, the Anglican churches must accept the Church of Scotland as a "true church," and its ministers as valid.

Commenting on this incident, the *Times* said:

Scottish churchmen's misgivings have grown when they have found the Anglican insistence on the principle of episcopacy as a means of closer unity called in to question the validity of their own Presbyterian orders.

In a letter to the *Times* on the following day the Archbishop of Canterbury described the phrase "Anglican insistence on the principle of episcopacy" as "strange words." The primate referred to the ordinal of the Church of England which commits it to the apostolic order of bishops, priests, and deacons, and added that "the problem here is for the Church of Scotland to show on what grounds this deeply established principle of church order is no longer to be regarded as requisite for progress in church unity."



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A good story concerning Dr. Fisher, Archbishop of Canterbury, has been going around.

Visiting a school recently, he found that one master was determined to be "on top" of the situation. As the archbishop entered his classroom, he said, "Dr. Fisher, you are just in time to hear my boys answer their general knowledge questions." He gave a list to the primate. The first question was, "Explain the meaning of the words 'Geoffrey Cantuar.'" (This, of course, is the way an Archbishop of Canterbury signs his letters.)

The teacher called on one of his pupils to answer the question. The boy, who had evidently got mixed up between "cantuar" and "centaur," replied, "A cantuar is a mystic classical beast, half horse and half man, and I suppose this one was called Geoffrey."

(the end)

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The Minister's Wife

Have Experience, Will Teach

Louise M. Porter*

Before our marriage my prospective husband gave me a book which told about the duties and responsibilities of a minister's wife. It was very interesting and scared me to death, but it didn't teach me a thing! Now I'm as well educated as the next person with four years of high school and four of college, but not one course I ever took (with the exception of high school typing) helped me in my career as mistress of the manse.

Over the years I've toyed with the idea of starting a college for ministers' wives. However, there are only two minor things wrong with this plan: Any woman who is already married is too busy being a minister's wife to go to school, and those who aren't married are so busy floating on cloud nine and planning the wedding that they aren't the least bit interested in a recipe for making one hundred sloppy joes.

I still think it's a good idea, and in my more contemplative moments I have even planned a tentative course of study. The four main classes would be:

1. *Quantity Cookery.* About once a month someone says to me, "This is the eatingest church!" It is, too! We all enjoy the fellowship of sitting down to a meal together, so we do it a lot. There are weekly church club dinners for fourth, fifth, and sixth graders, a father-son banquet, a strawberry festival, a men's communion breakfast, youth dinners, and many others.

The first time I was faced with the job of cooking and serving a dinner for sixty people I had an attack of the whips and jingles. I worried for a week before making coffee in the 125-cup urn. (I don't drink coffee, so had no idea whether or not it was good.) Today, eight years later, I can cook a Wednesday afternoon church club dinner with not a ripple in my usual schedule; but I've learned the hard way.

Girls at my school would learn quantity cookery the painless way. For a start

*Mrs. Porter, the wife of a Presbyterian minister, resides in Pittsburgh, Pennsylvania.

they could brown ten pounds of hamburger and clean strawberries for four hundred people.

2. *Bible and Theology.* This one would be a help to all who are church school teachers. I refer questions on these two subjects to the authority in the family; but, needless to say, he is not readily available during the church school hour.

I certainly needed help the morning I was trying to explain to a class of five-year-olds that God is with us everywhere even though we can't see him. Suddenly one more imaginative tot spoke. "That's right," he said, pointing. "God is here in this room. He's on that table." Ten pairs of eyes, big as saucers, swung away from me and fastened on a spot above the table. Reeling mentally, I spent the next ten minutes trying to help them understand that while God is a spirit, he certainly is not a ghost.

Girls in my school would spend an hour or so a day answering the questions of little children. Let them answer this one: "What color was Paul's hair?" I have a headache.

3. *Secretarial Training.* This is the only subject in which I had any skill when I became a minister's wife. During his seminary days I supported my fledgling minister and myself by working as a secretary. We may never be a two-car family, but we've always been a two-typewriter one. Some days my typewriter is used more than the vacuum cleaner (today, for instance).

My ministers' wives-in-training would be given exactly two hours to finish the monthly church newsletter while soothing a crying baby and answering the telephone ten times. (There's no point in making things hard for them when they're just learning.)

4. *Diplomacy.* The minister's wife has many secrets to keep—her own as well as those of the congregation. This shouldn't be too hard to do; but there is always somebody who, under the guise of interest or concern in a situation, tries to pry information out of you. "I was so upset to hear about the

Smiths' trouble," she gushes, "because I'm one of their best friends. Now tell me. . . ."

I've set up three rules for myself in this ticklish area. (1) Don't discuss your troubles or the troubles of your people with anyone except your husband. (2) Always say something nice about the person who is the subject of conversation. It may be difficult sometimes, but it can be done. (3) Always think before you speak when the conversation is coasting along on the thin ice of gossip.

These three rules may make my conversation rather too cheery and a trifle slow (as I think before I speak); but they help me avoid bad situations and don't give anyone a chance to dash to the telephone and say, "Just wait till I tell you what the minister's wife said at circle meeting this afternoon."

I make up for these dull areas by having many decisive comments and attitudes on a lot of different subjects and expressing them freely whether they're asked for or not. But I never, never discuss personalities or family troubles.

During one of the workshops at my college the students would be given this practical problem: The marriage of one of your prominent couples has just blown up and the son of one of the elders has run away from home. You are scheduled to attend a meeting with two of the church's worst gossips. What would you do? (Don't look at me. I just learned three more secrets.)

Well, that's my curriculum. Maybe you can think of a dozen more classes to add. My college will probably never see the light of day. Those poor ministers will undoubtedly keep on marrying women completely unprepared for life in the manse. But love is a powerful force. I learned my lessons so I wouldn't be a disappointment to my husband. I'm sure you did, too.

(the end)

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We must discard the chaff
Of self and garner in the wheat
Of love.

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PRIMING THE PREACHER'S PUMP

(continued from page 39)

Is it not tragic that so many of us never take the trail of exploration of new truth? of beauty? of love? This leads to one of the chief forces to help us lose our little selves transformingly.

(3) This is the way of love. True, the words "I love you" may mean "I love me and want you." But to love another person genuinely is to want not only self-fulfillment but more, the fulfillment of the highest possibilities of the one loved. Romantic love causes boys and girls, and sometimes older persons, to "get lost" in a kind of fog. But when a person loves, as the marriage service says, "for poorer . . . for worse . . . in sickness," real love prevails. To love only the highest that we can is to be lost to our littleness, and to have our littleness and guilt and failures lost in the ocean of God's love. "He that loseth his life for my sake and the gospel's shall find it," or save it. The liberators of human lives have been men and women in many different professions who have lost their lives in the view of many calculating observers, but have really found them as servants of God and humanity.

(4) There is a fourth way to get lost creatively. It is the way of worship. We pray to God and praise him, not because of what he will do for us, but because of what he has revealed himself to be. Doubtless some churchgoers think the preacher gets completely lost in his sermon sometimes; but those who worship God with their fellow Christians know the joy and power of being "lost in wonder, love, and praise."

IV

When You Must Just Wait. Text: Romans 8:25—"But if we hope for what we do not see, we wait for it with patience." Do we? Saints such as the Apostle Paul and mature persons may wait in patience, but not most of us. Many years ago a former Princeton University dean, Dr. Wickes, reported that in the old days if anybody missed a stagecoach, he was content to wait a day or two for the next one. Now, if an American misses one section of a revolving door, he lets out a squeak. "Slow down and live" is a traffic safety slogan. It is difficult for most of us who live in the Western Hemisphere to do. Visitors from other lands commonly think of us as in a perpetual hurry. Our unofficial national theme song is "Go! Go! Go!" True, our productivity is due in part to our impatience to be about something significant. Alas, our coronary attacks may be due in part to the same restless, anxious hurry.

Aggressive action is only one part of living. "You have need of patience," says the wisest Book we know. (Hebrews 10:36a) You have need of patience for your health's sake, for the avoidance of needless war with your most powerful rival; for the sake of becoming acquainted with your family and friends. But the New Testament writer goes further: "You have need of patience (or as the RSV has it, "of endurance") so that you may do the will of God and receive what is promised." Divine grace is needed by most of us if we are to wait for what has been promised by our gracious God, and if we are to wait for it with patience. Dr.

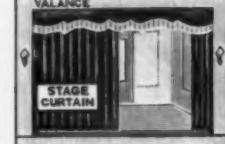
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Fritz Kunkel, a noted psychologist, once said that tension capacity, or patience, is a fundamental mark of maturity. How can our Christian faith help us when we are immature in this matter and when we must "just wait"?

(1) First, this: When we must wait we are in the best of company. Many men and women who contributed richly to life had to practice the hard art of waiting patiently. Leonardo da Vinci had to wait and work twenty years to perfect his masterpiece, "The Last Supper." How long did Abraham Lincoln have to wait until his one great hour came? Winston Churchill had to wait almost a lifetime to give the leadership he had in him to give. He was sixty-six years of age when he was summoned by his king and fellow citizens to be prime minister of the United Kingdom for the first time. Think of history's greatest person, our Lord Jesus Christ. For nearly thirty years he had to wait and prepare himself for his brief ministry which changed the world and is changing us. He had to wait for his friends to discern the truth of his teachings. "You are not ready to hear them (the many things he longed to impart to them) yet," he said to his first disciples toward his earthly life's end.

(2) Consider this second insight we owe our spiritual leaders: Just waiting may prove to be a creative experience. In waiting patiently we may discover what really matters. If we could press a button and have maturity, love, wisdom delivered to us instantly, would we value them? If you have had to wait for slowly returning health, you prize health more than you ever

dreamed you would. If you served overseas in our military forces, did you not come to appreciate home more than when you lived at home year by year? Waiting to return taught you what were the priorities, the really precious values. While we wait for what we believe God longs to give us we can learn to do more worthwhile things. Phillips Brooks wanted to be a schoolteacher. He had to wait all through his life. But while he waited he worked, and as a pastor and preacher he influenced more persons for good than if his first vocational choice had been granted.

(3) Keep Christ always in sight when you wait it out. He said that in patience you would win your soul. One who knew Jesus intimately prayed that God might "direct your hearts to the love of God and to the patience (or steadfastness) of Christ." (II Thessalonians 3:5) Why? Because God rewards those who patiently wait for him. Are you waiting for forgiveness? for acceptance? for understanding? for love? Keep looking at him who for the joy that was set before him patient, endured the cross, despising the shame. Professor Edwin Aubrey has an inspired translation of a familiar New Testament verse: "The pressures of life develop staying power, and staying power develops competence, and competence develops hope." (Romans 5:3-5) Wait with God, and wait for God, and he will give you what Emily Bronte called "fortitude from pain, and hope and holiness from woe."

Parson's Books-of-the-Month

"Is there any hope left?" was the subject of a sermon by a preacher I know well. If only he had read Howard Clark Kee's discussion of *The Renewal of Hope*, both preacher and hearers would have returned to the dangerous world outside of church building walls with their Christian hope reinstated and reinforced. Published by Association Press (\$3.50), it is "right down the middle" theologically, and a clear restatement of the biblical position. Professor Kee (associate professor of New Testament and director of theological studies at the theological school of Drew University) writes with welcome clarity and conviction concerning perversions and promises of the Christian doctrine, exposes the errors of Communist hope and millennialist eschatology, and summons the contemporary Christian to accept the responsibilities implicit in living by hope in Christ. As he observes in his

closing paragraph, "There is a calculated risk involved in opening ourselves to these possibilities." To take this calculated risk certain of God's ultimate victory over evil is what more than one reader of his book will wish to do. Particularly helpful to this reader is Dr. Kee's insistence that "the Church is not Christ, but is his servant, as he is the Servant of God." (page 184)

Readers of "Priming the Preacher's Pump" will recognize the name of Professor William Barclay, Scottish New Testament teacher who is both full-time biblical scholar and popular preacher. Often I have quoted him as

authority for a particular exegetical reference. Many ministers and church school teachers have discovered his helpful expositions of New Testament books in the series published on this side of the Atlantic by The Westminster Press. Now Harper & Brothers has published an American edition of a most interesting study of Paul's theology issued last year in Britain. *The Mind of Paul* is the title, and the 256 pages are worth the \$3.50 asked for them. Originally published as a series of weekly studies in the *British Weekly*, the twenty-seven chapters deal with the greatest apostle's

(continued on next page)

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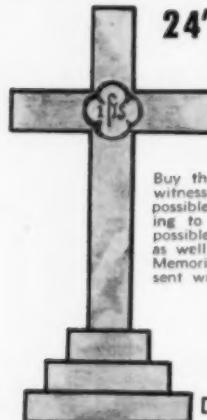
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FIRMING THE PREACHER'S
PUMP

(continued from page 47)

background; his thinking concerning God, Christ, the atonement and resurrection, faith, grace, the Holy Spirit, sin, the "flesh," the second coming of Christ; and his concept of the church. The chapter on sin and the chapter on the church were written for this book. One reason Dr. Barclay has appealed to me since first I read his work in the *British Weekly* is that in his expositions I found the scholar preaching in terms the intelligent layman could understand and use to undergird his Christian living. William Barclay expounds the faith in its wholeness, and avoids both an arid and romantic liberalism and a rigid, literalistic orthodoxy. If a layman asked me for one book which could explain what the New Testament is all about or how he could evaluate St. Paul and his influence on the development of Christianity, I would be inclined to lend him *The Mind of St. Paul*.

Occasionally a book on the art of preaching evokes enthusiastic response in one who has read many books on homiletics. One such is the almost massive volume written by Professor Richard R. Caemmerer of Concordia

Theological Seminary, St. Louis, Missouri. Entitled *Preaching for the Church*, it is published by the Concordia Publishing House. Lutherans at their best have exalted the preaching of the Word; whether members of the Missouri Synod or another branch of the great Lutheran communion, they have usually known what they believed and loved what they have known. Dr. Caemmerer is in the front rank of present-day Lutherans of this quality. Succinctly and simply he tells us that his purpose in this book is "to relate the many facets of Christian preaching, its preparation and delivery, to a covering theological principle, namely that *preaching is God's Word in Christ to people*." (Italics are the author's.) Obviously, the author has not coasted down any academic slope of indolence since the day nineteen years ago when he became professor of homiletics and practical theology at his seminary. He has kept informed concerning the trends of theological thinking and knows that preaching which is only superficially theological is scarcely Christian and rarely effective even for a brief time. In this book a robust theology of the church underlies many positions. Moreover, Professor Caemmerer is the pastor preaching as well as the practical theologian teaching: He realizes the importance of communicating the gospel to the man and woman to whom technical theological discussion may seem not only confusing but irrelevant to their needs in this critical era and secular culture. I have not finished reading this book, but I have read sufficiently in its pages and have scanned its chapters carefully enough to know that *Preaching for the Church* is a textbook worth studying in seminaries and in preachers' studies. Helpful to any reader are the suggestions for further reading, the appendixes and the uncommonly complete indexes—topics, Scripture references, and names. In the latter list will be found not only the

"fathers" of the universal church but most of the contemporary Protestant theologians and preachers who have published anything related to the communication of Christ's good news.

Next month I hope to discuss a different but helpful book on preaching, *They Who Preach* by Dr. J. M. Ellison. Two other books related to our task and opportunity which I hope to review are *Southern Baptist Preaching*, compiled and edited by H. C. Brown, Jr., and the book on "language for the layman" (and the preacher!) by a competent senior editor of *Reader's Digest*, Charles W. Ferguson. Have you seen *Say It With Words?*

Notable Quotes

The task of communication between the generations is never easy . . . There is more than mere childish whimsy in the report of the ten-year-old who was in discussion with her peers about the problem of parent-child relationships. She said: "The trouble is that we get our parents so late that there isn't much we can do about them any more." To which one Pennsylvania Dutchman is constrained to confess:

Ain't it the truth!

Old ve get too soon,

Schmart ve get too late.

If only ve could have von child
before the first von
to learn on!

The larger truth is that parents and children are undergoing the discipline and nurture of the Lord together.—*Invitation to Theology* by Allen O. Miller, page 233. The Christian Education Press. \$4.00.

* * *

Jest for the Parson

Dr. Mark Depp of Winston-Salem, North Carolina, at the 1959 Conference for Ministers and District Superintendents in Lake Junaluska, North Carolina, emphasized the limitations of some statistics. One hundred men went into the woods to cut logs. They took along two women to cook for them. Before the winter ended two of the men married the women. This was normal. However, a statistician startled outsiders by reporting that two percent of the men married one hundred percent of the women!

(the end)

HOUSE AND HOME

A house is built of
logs and stone,
Of tiles and posts and piers;
A home is built of living deeds
That stand a thousand years

Victor Hugo

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JAROSLAV PELIKAN, a young Lutheran minister, is professor of historical theology, the Federated Theological Faculty, the University of Chicago.

Particularly well known for his co-editorship of the widely-acclaimed *Luther's Works*, he is also co-author of the script for the movie "Martin Luther," and is Departmental Editor for Religion of *Encyclopaedia Britannica*.

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NEW BOOKS

CHRISTIAN ETHICS

THE CHURCH AS EMPLOYER, MONEY RAISER, AND INVESTOR by F. Ernest Johnson and J. Emory Ackerman. Harper & Brothers. 183 pages. \$4.00.

This book reminds the reviewer of the old story of the medical foundation which authorized a study of the value of blood in the body compared with the various saline solutions. The experiment was tried on a dog. First, the dog was given many tests as to heart and other conditions. Next, the blood was drained from the dog and a saline solution forced into the arteries and veins. Again the dog's condition was tested. Then the dog's own blood was poured back into the beast and again it was examined. The thesis prepared as the result of these experiments stated that it had been shown conclusively that the dog was better off when it had its own blood.

The study which made this book possible involved much investigation. But the conclusions confirm what everyone in close touch with churches has known or taken for granted. Ministers' salaries are not what they should be. Preachers are treated better than lay employees in the church. When a church has money to invest, it invests for security and profit and does not question the product of the corporation in which it invests. Most anything goes in money-raising methods as long as it produces the cash.

The study itself is well done. There is an indication that in the study of ministers' salaries few of the large churches returned the questionnaires. This is especially true as far as parsonage allowances and supplementary incomes are reported. The average parsonage allowance reported in the survey is \$998 per year. This reviewer visits many churches. He always calls at and looks over the parsonage. It is unusual to find one which would not rent for \$100 per month. Some ministers in low-membership churches now enjoy splendid homes.

It would have been nice to have the report show that churches are motivated

by social vision, treating employees better than business houses do, investing only in corporations which show signs of social consciousness, practicing racial integration in the hiring of staffs. But this definitely is not the picture portrayed in this new study.

W.H.L.

CHRISTIANS IN RACIAL CRISIS: A Study of the Little Rock Ministry by Ernest Q. Campbell and Thomas F. Pettigrew. Public Affairs Press. 196 pages. \$3.50.

No city in the United States has received such world-wide publicity during the past half century as has Little Rock, Arkansas, in the last few months. This book is based upon a report of an intensive social science investigation that began in October 1957 and extended through December 1958. The information came from first-hand observations and repeated interviews with forty-two ministers and rabbis in Little Rock. Religious leaders who were segregationists as well as those who were integrationists were included in these replies.

The authors of this volume are convinced that the Protestant ministry is potentially the most effective agent of social change in the South in the decade ahead. However, this study shows very clearly that clerical activity in Little Rock has not provided the united and forceful leadership many expected. Chapter 2, entitled "Ministers in the Public Eye," is a vivid description of how the churches reacted to this social situation. As the Methodist Bishop of Arkansas said in 1957, "Now is the time for the Christian church in the spirit of prayer to call upon all good people to encourage the forces that will unify rather than divide our people. Let us demonstrate to the world that peace and brotherhood are genuinely desired by an overwhelming majority of our citizens."

The authors suggest several reasons for the failure of church leadership in Little Rock. One was the counter-in-

fluence of a small sect—fundamentalistic pastors who supported segregation on moral grounds. This group is carefully studied in Chapter 3. Still another was the inability of newer ministers to win over hostile views on the subject. Again, there were those ministers who wanted to express their honest convictions yet knew they would tear churches apart. The last chapter offers a picture of the relevancy of the Little Rock incident to American Protestantism at large. The authors conclude that the forces underlying a basic "Protestant dilemma"—a dilemma between the organizational concerns of money and members the effective expression of principle—must be balanced before the Protestant Church can be expected to realize in actions its pronouncements on racial questions. Ministers of all faiths ought to read this book.

W.L.L.

THE BIBLE

UNDERSTANDING ROMAN CATHOLICISM by Winthrop S. Hudson. The Westminster Press. 192 pages. \$3.50.

INTERPRETING PROTESTANTISM TO CATHOLICS by Walter R. Clyde. The Westminster Press. 160 pages. \$3.00.

Since these two books are both sides of the same coin, so to speak, it is convenient to review them together.

The author of the first is a professor of church history at Colgate Rochester Divinity School and is a prolific writer in his field, his most recent book being *The Story of the Christian Church*. The scope of his present volume is indicated by the subtitle, "A Guide to Papal Teaching for Protestants." While writing in a fine spirit, he makes it clear by numerous quotations from the official documents just what the Roman Catholic Church declares regarding its power and program. There are many aspects of Roman Catholicism which he does not include—the sacraments, for

example. Rather he focuses attention on the conception of obedience which makes that church a closed, authoritarian institution. His main object is to help Protestants to a better understanding of what Roman Catholicism involves.

The closing pages offer two appendices of Roman Catholic pronouncements, suggestions for further reading, notes on each of the six chapters, and an index.

The author of the second book is also a theological professor, holding the chair dealing with Christian education and missions at Western Theological Seminary at Pittsburgh. He also writes in a fine spirit and states his aim in the opening sentence of his Preface: "This book is an attempt to explain Protestantism to Catholics so that Catholics can better understand Protestantism and Protestants, and in the explanation, it is hoped, that Protestant readers may see their own faith in a new light." He carries out his purpose in ten chapters which show, first, the common elements between Roman Catholicism and Protestantism, then their different attitudes in relation to the Bible, the church, salvation, worship, the Christian life, Christian marriage, and education.

The last page offers us a very moving prayer for both Roman Catholics and Protestants, that they may find a greater understanding of each other.

Both of these volumes deserve a wide reading. Indeed, they might well serve as the basis for a series of sermons. Over thirty years ago, when a Roman Catholic layman was nominated for election to the presidency of the United States, a great deal of regrettable religious prejudice flared up in our country. If another Roman Catholic layman should be nominated again next year, such books as the two above should help towards a more tolerant understanding among our people.

F.F.

HOW TO READ THE BIBLE (revised edition) by Julian Price Love. The Macmillan Company. 189 pages. \$3.95.

Of books on the Book there is no end. This is a revision of a 1940 book by the professor of biblical theology in Louisville Presbyterian Seminary.

The author gives many helpful suggestions regarding the Bible, including ways to read it, relating it to life situations, recognizing its literary forms, etc. All of this is capped by a useful bibliography for those who desire to go farther in reading about the Bible.

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AUGSBURG PUBLISHING HOUSE Minneapolis 15, Minn.

titled "Christian Faith Series" and is edited by Reinhold Niebuhr. The author of this volume is a Methodist minister who at present is chairman of the Department of History and Literature of Religions at Northwestern University. His special interest is the study of non-Christian religions. This particular volume in this series has the purpose of showing and discussing the relation of the Christian faith to other missionary religions of the world.

This book is an informing volume. It could stir some sleepy Christians, comfortable in their urban pews. For example, the author mentions as an illustration that a Buffalo, New York, chemist recently became a Buddhist priest in Laos. Last year, too, over a thousand missionaries were sent from Egypt to propagate the Moslem faith. It is Dr. Perry's thesis that Christianity must act neither aggressively nor timidly toward the various non-Christian faiths. It should share with them, he believes, a fluid and continual exchange of thought and doctrine. The author, trained in the best traditions of a cultural anthropologist, presents the nature of the dispute of the four major non-Christian religions which Christianity must face in competition. They are Judaism, Buddhism, Islam, and Hinduism. With clarity of thought and sincere belief in the Christian faith, the author shows the points of contact—especially the danger points of contact.

This is a timely book on the missionary movement. It is a contribution not only to religious thought but also to our ideas of internationalism.

W.L.L.

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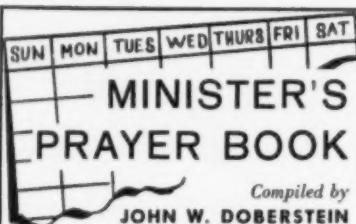


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Dr. Love's analysis on reading the books of the Bible according to their story divisions is especially helpful. He cites "story units" of characters, occasions, prophetic visions, problems, and teaching. In Chapters 7 and 8 he outlines these units with reference to the various books in both Testaments. There is also a chapter on using the Bible with children which suggests ways to use each book, frankly recognizing that some writings, such as Obadiah, "have nothing special for children."

The book will be useful for church school teachers and for any layman who wants a guide into the Book which he knows he should know better than he does at present.

K.B.C.

THEOLOGY

THE GOSPEL IN DISPUTE by Edmund Perry. Doubleday & Company, Inc. 230 pages. \$3.95.

This volume belongs to the series en-

KNOW YOUR FAITH by Nels F. S. Ferre. Harper & Brothers. 125 pages. \$2.50.

Trying to make solid theology palatable to the nonprofessional reader, Dr. Ferre has written one of the finest study books for lay groups that this reviewer has read. His five chapters might well be used over a period of five months, chapter by month, as a course of adult education that would enliven any congregation. His five themes are: By What Authority? The Son of His Love, To Mature Manhood, Grace Abounding, and, And the Life Everlasting.

Dr. Ferre is an exponent of the "extreme middle" point of view in theology, apt in phrase, clear in argument, and far from pedestrian in style. More, he is the writer of some of the better de-

votional studies of this recent generation. This study book is a combination of his two points of view—theology and spiritual growth.

Get out a pencil and enjoy a careful reading of this book, then go preach from it, is the exhortation to ministers. To lay folk, here is ground for a rich and understanding approach to modern theology.

H.W.F.

THEOLOGY OF CULTURE by Paul Tillich, edited by Robert C. Kimball. Oxford University Press. 213 pages. \$4.00.

Most of these essays come from the thoughts of America's leading theologian in recent years, though one goes back to 1940. With a single exception, all have been published before, mostly in quarterlies or the like. Each one is related to the title, which Dr. Tillich used in his first printed article many years ago.

Four parts cover: Basic Considerations, Concrete Applications, Cultural Comparisons, and Conclusion. Conclusion is a question posed to Christian ministers and teachers about the communication of the Christian message.

All of the essays are fairly easy to read but quite difficult to understand mind stretchers that relate Christianity to secular culture. These are not for the novice, yet they bear careful reading even by those who are just beginning a study of Tillich's influential writings.

H.W.F.

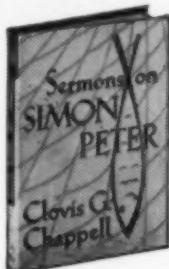
PREACHERS AND PREACHING

WE HAVE THIS MINISTRY by Robert N. Rodenmayer. Harper & Brothers. 126 pages. \$2.50.

Writing of five phases of the life of a minister, Dr. Rodenmayer of the Church Divinity School of the Pacific offers a very practical help to the young minister beginning his professional career. But even for older ministers this is a warm renewal of help through the parish experience of the author.

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He writes of the ministry as seen through the words "pastor," "administrator," "preacher," "teacher," and "priest." Each section treats of the usual activities that belong to the respective word, but with illustrations largely from his own ministry in small town, college community, and city slum areas. These give an understanding to the life of the ministry, making the book warm and alive. I can imagine a young minister going back to it to check on certain problems as he faces them in his own parish one of these days.

H.W.F.

GOD'S GREATEST GAMBLE by Donald O. Clendaniel. Exposition Press. 175 pages. \$3.50.

As one picks up this book and begins to leaf through its pages, his first questions may be suggested by its more or less puzzling title. However, the subtitle, "Sermons on the Creation of Man," gives him a reasonably definite idea of its general nature. The volume contains several explanations of the enigmatic title, the clearest being in the Epilogue, which begins as follows: "If it were possible for me to have written this book in one sentence, I would have said: 'God's greatest gamble was His creation of man as a free moral agent

with the power of choice.' From the Garden of Eden to eternity, man has made and will continue to make choices. In fact we are forced every waking minute of every day to make decisions." The last sentence in the book is, "God has made His gamble—what is your answer?"

The volume contains fifty-seven brief sermons. In the Foreword, Bishop Fred Pierce Corson says of them, "Reverend Donald O. Clendaniel says a great many things that definitely need to be said. He presents his ideas, furthermore, in an attractive, personal style which adds force to the impact they make upon the reader." Any reader of these sermons will undoubtedly agree with this statement. Although not all of us are necessarily enthusiastic about the author's choice of a title, there will be a unanimity of opinion in regard to the excellence of these fifty-seven discourses.

God's Greatest Gamble is an exceptionally readable book. The author states in the Preface that the book is "directed primarily to those who seek an understanding of their life, its purpose and meaning." Since everybody should belong to that particular group, these sermons have possibilities of being helpful to a large clientele. The first one, which has the caption "The Backward Look," is based on the tragedy of Lot's wife, but the approach is much fresher and more vital than many of the sermons on that subject. "The Banner of Victory" is preached on the text, "He brought me to the banqueting house, and his banner over me was love." (Song of Songs 2:4) The twenty-seventh sermon is entitled "The Famine in Men's Souls" (Amos 8:11); and the thirty-first, "Perennial and Pathetic Optimism" (Nahum 1:15).

L.H.C.

SERMONS IN STORIES FOR CHILDREN by Graham R. Hodges. Abingdon Press. 96 pages. \$1.75.

The name of this author is very familiar to readers of *Church Management*. His many articles published during recent years reveal a keen sense of satire, a joy for the humorous, and a pastoral interest in mankind. This same description characterizes the sermons of his book. Here is a preacher who loves little children and is able, when he wishes, to put on the rose colored glasses of childhood to speak to them.

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W. H. L.

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A.J.H.

ADVENTURES FOR GOD by Clarence W. Hall. Harper & Brothers. 265 pages. \$3.75.

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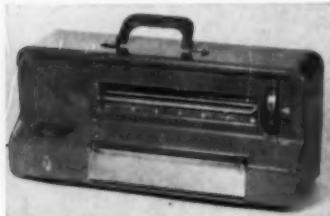
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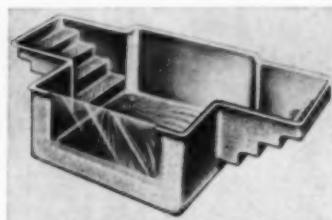
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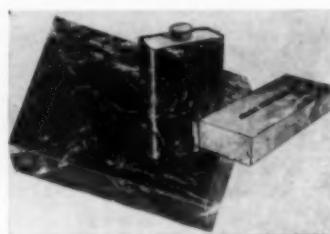
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Index for Volume XXXV

October 1958 Through September 1959

The first number listed after a title or author's name represents the issue in which the material may be found. The second number indicates the page on which it may be found. Issues are numbered as follows:

October 1958	1	February 1959	5	June 1959	9
November 1958	2	March 1959	6	July 1959	10
December 1958	3	April 1959	7	August 1959	11
January 1959	4	May 1959	8	September 1959	12

Index by Title

A	
Acoustics, This Small Church Has Good	10- 16
Advice to the Minister's Wife	11- 10
All Hallows by the Tower, London	4- 13
Aluminum Now Serving Churches	5- 16
Applying Our Christianity	3- 24
Argument for Immortality, The	5- 11
Audio-Visuals in the Church	4-54, 10- 40
Awards on Church Design	8- 19
B	
Bad Break for Small Churches	8- 20
Baptist Majority Controls Congregation	1- 38
Beatiitudes for Councils of Churches II	1- 47
Beatiitudes for Everyman	2- 18
Beautiful Your Church	6- 26
Bequests to Ministers	5- 43
Beside Grey Pastures and Chilly Waters	1-40, 2-35, 3-22, 4-28, 5-36, 7- 32
Better Church Buildings	8- 16
Brilliant Colors Decorate Parish House	6- 28
Building Knowledge Needed	4- 17
By Dimmed Light	2- 42
C	
Can They Find Your Church?	3- 11
Cartoons	6-14, 26
Chaplain for the Week	7- 26
Choir-Pastor Cooperation	3-32
Christmas Annual	2- 14
Christmas in Old Lehigh	2- 20
Church Approach Negligence	11- 24
Church Budgeting and Accounting	12- 16
Church Building Conference in Milwaukee	1- 21
Church Business Administration	2- 28
Churches and the National Conscience	6- 48
Church Giving Reaches Record Peak	4- 36
Church in the City of Tomorrow, The	9- 8
Church Management's Annual Survey of Church Giving	6-60, 61
Church or Monument? A	3- 13
Church Responsibility for Fires and Accidents	10- 16
Church's Property Keeper?	1- 21
Church That Lives Again, A	11- 13
Circulating Washed Air	8- 58
Closed-Circuit Television	8- 14
Commercial Activities of Churches	7- 69
Commies, Crisis and the Church	5- 36
Commissioning Your Architect	11- 26
Cossack, His Countess—and Christ, The	7- 32
D	
Daily Vacation Bible School	8- 25
W. H. Davies	1- 15
Defamation of Ministers and Others	4- 35
Denominational Publishing House Uses Electronic Brains	10- 22
Difference God Makes, The	11- 21
Dissecting the Business Manager	7- 30
Dr. MacLennan Regrets	7- 75
Dos and Don'ts for Mary	10- 94
Drama, Dawn and the Doctor	2- 35
Dramatization of Last Supper	5- 33
Drinking and Driving	7- 49
Dusty Corners of Life, The	5- 44
E	
Easter Vesper Service	5- 55
Ecclesiastical Crafts Awards	8- 17
Editor Receives Conover Award	7- 7
Effective Church Publicity	1- 56
Elbert M. Conover Award	8- 7
Elbert Moore Conover	8- 7
Elements of Vital Worship	6- 10
Etiquette of the Vacation Exchange	7- 25
Exempt Church Travel Expense	1- 34
F	
Facing Our Denominationalisms	7- 9
Family Counseling Workshop	9- 16
Find the Strength for Your Life	10- 20
Friedrich Nietzsche	3- 9
G	
Get the Number on the Telephone	8- 61
Getting the Motor Started	11- 50
God's Little Network	12- 22
Golden Wedding Anniversary Service	7- 48
Good Building Maintenance	4- 26
Grace of Gratitude, The	2- 59
Grass Is Greener, The	6- 22
H	
Handbook of Dedications	6- 35
Commissioning Members to Camp	10- 91
Dedication of a Chancel Window	10- 89
Dedication of a Chapel	1- 82
Dedication of a Church Site	10- 90
Dedication of Flags	10- 91
Dedication of Pledges and Pledgers	10- 87
Ground Breaking Service in Verse	10- 87
Medley of Scripture Verses for a Ground Breaking Service	10- 88
Prayers for Use in the Laying of a Cornerstone	10- 90
Rededication of a Sanctuary	1- 19
Handel's Church	1- 19
Have Experience, Will Teach	12- 44
He Calleth His Own by Name	4- 52
Housing Deductions for Ministers	5- 58
How to Be Your Own Self	2- 22
How to Terminate a Long Pastorate	12- 12
I	
I Am the Church	1- 16
I Drink at the Fountain	10- 6
In Danger of Living	9- 28
Index for Volume XXXV	12- 58
Installation Service for Officers of All Church Auxiliaries	7- 77
Installing Playground Equipment	7- 20
Israeli Briefs	11- 6
J	
Japanese Church Accounting	6- 30
Judgments of God, The	6- 20
K	
Know Your People	6- 12
L	
Large Church Staff	8- 10
Let's Liberate Our Wives	4- 32
Let the People Sing!	7- 18
Let Us Go	7- 47
Library Extends Church Influence	12- 24
Little Things in a Big Way	1- 55
Love and Joy	8- 26
M	
Make Your Announcement Board Pay	9- 13
Margin of Profit, A	9- 14
Marryin' Person Speaks, A	7- 34
Mastering Life's Tensions	7- 27
Maudy Thursday Communion Service	5- 20
Meet the Beadle	6- 71
Membership in Religious Societies	2- 16
Message of the Book, The	7- 36
Miami University Plans New Chapel	3- 22
Midnight, Cry for Mercy and Mass	3- 26
Millionaire Doctor Carries On, The	3- 16
Milwaukee's Downtown Churches	4- 23
Minister-Manager Team	1- 17
Ministers' Psychic Experiences	6- 44
Ministers to Serve Manufacturers' Association	7- 46
Ministers' Vacation Exchange	5-42; 6-62; 7-66; 8-38; 9- 48
Minister's Wife Department	1-35, 2-63, 4-32, 6-60, 7-22, 8-44, 10-94, 11-4,
Ministry to Young Families	10, 49, 12- 44
Mistakes Often Made with Building Projects	7- 74
Models Help in Building Persuasion	9- 12
Modern Symbols in Cast Aluminum	1- 33
Mother Goose Knew	9- 47
Myths I Have Seen Die	9- 26
N	
Nativity in Living Pictures, The	2- 23
Negro in England, The	1- 49
Never a Dull Moment	8- 44
New Chapel at International Christian University, Tokyo	12-32
New Evangelism, A	6- 24
New Occasions Teach New Duties	4- 11
New President of Princeton Theological Seminary	2- 8
New Products for Churches	1-80, 3-44, 4-78, 6-62, 7-76, 8-80, 9-52, 11-52, 12- 56
New Statement of Faith	7- 38
New Steps for Old Stairs	12- 28
Nursing Staff Cooperation	10- 24
O	
Organ of the Month	12- 67
Overcoming the Habit of Faultfinding	3- 27
P	
Paper-mache Christmas Animals	2- 25
Peace at Easter tide	5- 54
Personal Views of World Christians	12- 30
Planning the Dramatic Stage	4- 50
Plans for the Joint Conference on Church Building for 1960	8- 20
Playground Equipment Will Last	9- 11
Playground Safety	12- 20
Plexiglas Church Steeple	11- 32
Prayer Offered at Dedication of Church Parking Lot	1- 51
Preaching Through the Year	10- 30
Presbyterian Ministers' Fund, The	5- 30
Presentation of the Conoy Award	8- 7
Priming the Preacher's Pump	1-60, 2-52, 3-34, 4-66, 5-52, 6-39, 7-30, 8-31, 9-31, 11-28, 12- 14
Procedure for Corporate Silence	3- 30
Protestant Church Buyers' Guide	10- 95
Public Utilities and Others	6- 36
Pulpit Flowers	3- 18
Put It in Print	12- 26
R	
Radio Is Not Dead	9- 21
Recommended Music for Choir and Organ	10- 52
Religion in Life Campaign	1- 30
Religion in the British Isles	3-19, 6-32, 9-24, 12- 40
Religious Denominations in the United States	19- 92
Resistance to Oblivion	1- 83
Response by Dr. Leach	8- 8
Rose Colored Glasses, I Lost My	11- 9
Rural Church Receipts Award	1- 31
Russian, a Reason and a Recruit, A	4- 28
S	
Sacrifices I Make to Stay in the Ministry, The	2- 12
St. Paul Receives Call	4- 74
Salt Water, the Wayward and a Wedding	1- 40
Saying "No" to God	6- 48
Scripture Lessons for the Church Year	10- 31
Security Break for Retired Men	9- 54
Segregated Thinking	2- 63
Selections of Playground Units	6- 16
Seminary Specializes in Mature Men	5- 28
Separation of Church and State	4- 81
Sermon Seeds	1-60, 2-52, 4-66, 5-52, 6-39, 9-30, 9-32, 11-28, 12- 14
Sermon Subject Survey by This Week Magazine	1- 32
Shining Light, The	2- 19
Shut-in Church, A	1- 24
Silver and Gold Have I None	1- 35
Social Security and House Rental	7- 72
Sources for Memorial Cards	12- 55
Special Church Days and Seasons	10- 85
Spiritual Healing and the Layman	1- 29
Stand Fast in Freedom	1- 52
Stephen Foster Memorial	1- 12
Sturdy Churches for New Congregations	8- 12
Success in Organizing Groups	4- 20

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T	
Table of Movable Dates	10- 85
Tax Information for Missionaries	11- 19
They Belong to Us	4- 57
They Met in a Garden	5- 22
They Say: What Say They? Let Them Say	
1-6, 2-6, 3-4, 4-2, 5-4, 6-6, 7-2, 8-2,	
9-2, 10-8, 11-2 12- 2	
Those Precious Morning Hours	5- 40
To Pray and Serve	7- 55
To Study the Minister's Wife	11- 4
Typical Controversies over Religion and Education, 1956-1958	1- 51
U	
Unseen Host, The	5- 24
Upper Room, The	7- 12
V	
Vacation Church Schools	8- 22
Vacation in Kentucky	9- 16
Valedictory of Washington Gladden, The	1- 42
Vignette of John Henry Jowett	9- 41
Vignette of S. D. Gordan	4- 18
W	
Ways to Make Money	11- 49
What Can You Do?	9- 18
What is a Church Officer?	4- 47
What Kind of Man Should the Manager Be?	8- 28
What the Administrator Does	2- 30
What I Believe and Why	5- 32
Where Are the Nine?	4- 30
Where We Are Needed	10- 14
Which Unit First?	11- 11
Who Are Ministers of Religion?	8- 42
Who's on Top—You or Your Work?	3- 15
Why Color in Choir Vestments?	4- 38
Winning Ideas for Women	6- 60
Winnowed Wheat I	7- 52
Winnowed Wheat II	11- 40
Woman's Interest Officer to South Seas	2- 41
Worshippers on Wheels	4- 19
Y	
Yesterday and Today	2- 26
Yes, You Can Make Print!	10- 28
Yokefellow House Serves Many	5- 18
You Are the Light of the World	3- 28
You Can Grow	11- 15

Index by Author

A

Arthur, Paul	
The Sacrifices I Make to Stay in the Ministry	2- 12
Atkinson, Wade	
Circulating Washed Air	8- 58

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Ballard, Frank H.	Fitzgerald, Lawrence P.
W. H. Davies	They Belong to Us
Friedrich Nietzsche	4- 57
Where We Are Needed	3- 9
Bartholomew, Wilmer T.	10- 14
This Small Church Has Good Acoustics	11- 16
Barton, Paul	12- 13
Mother Goose Knew	9- 47
Belden, Albert D.	6- 67
Religion in the British Isles	1- 42
6-32, 9-24, 12- 40	
Bothe, Anna	Flynn, Clarence Edwin
Yes, You Can Make Print!	The Valedictory of Washington
Bower, Helen Frazer	Gladden
Wayside Church	1- 42
Brauch, Melvin C.	Forsyth, William
Denominational Publishing House Uses	Love and Joy
Electronic Brains	8- 26
Brenn, J. L.	Forsyth, John B.
Good Building Maintenance	Success in Organizing Groups
Brooks, Phillips	4- 20
Prayer	Frer, Harold Wiley
Brown, Raymond P.	Procedure for Corporate Silence
A Church or a Monument?	G
Burnell, P.	Gibson, Urbane L.
The Negro in England	Plexiglass Church Steeple
Burns, Robert W.	11- 32
The Difference God Makes	Gifford, Millard M.
Burkhart, Roy A.	Beatiitudes for Councils of Churches II
How to Terminate a Long Pastorate	1- 47
Busekros, Edward H.	Beatiitudes for Everyman
Maudy Thursday Communion Service	2- 18
C	Guild, A. W.
Caldwell, John C.	Church's Property Keeper?
The Upper Room	1- 21
Carman, Bliss	Gustavson, Virginia
Where in Heaven?	Sunset
Caruso, Gladys	He Loved
A Church That Lives Again	A Heavenly Dream
Chavannes, Edna	Guyer, Donna Dickey
Handel's Church	First Missionaries
All Hallows by the Tower	6- 46
Clauser, Mrs. Paul M.	Act of Obedience
Library Extends Church Influence	6- 66
Cleveland, Philip Jerome	I Drink at the Fountain
Salt Water, the Wayward and a	10- 6
Wedding	Gwynne, J. Harold
Drama, Dawn and the Doctor	Peace at Easter tide
Midnight, Cry for Mercy and Mass	H
A Russian, a Reason and a Recruit	Harrison, J. E. S.
Commies, Crisis and the Church	"In all things by prayer . . . with
The Cossack, His Countess—and Christ	thanksgiving"
Clough, Arthur Hugh	1- 57
The Fortified Soul	A New Year Hymn
Conrad, F. Leslie, Jr.	3- 18
The Name's Not the Same	A Daily Thought
Just Three Bars to Go	4- 29
Committee Births	Easter Hope
Monday Morning Musings	6- 67
Cooke, Syd	Hewitt, LeRoy A.
You Don't Say	Church Budgeting and Accounting
Cox, Barbara	12- 16
Minister-Manager Team	Hickey, Margaret M.
Cummings, J. Hugh	Saint Christopher's Complaint
Effective Church Publicity	10- 18
D	Hodges, Graham R.
Dahlberg, Edwin T.	Who's on Top—You or Your Work?
The Churches and the National	3- 15
Conscience	Let's Liberate Our Wives
Dana, Ellis H.	4- 32
Facing Our Denominationalisms	Those Precious Morning Hours
Davidson, J. A.	5- 40
Saying "No" to God	Myths I Have Seen Die
Davis, Elisabeth Logan	9- 27
Segregated Thinking	Getting the Motor Started
Ditzén, Lowell Russel	11- 50
The Grace of Gratitude	Hope, Norman Victor
Dolloff, Eugene Dinsmore	In Danger of Living
Mastering Life's Tensions	Houser, Emerson O.
E	Vignette of John Henry Lowett
Evans, Garrett H.	1- 41
Let Us Go	Hugo, Victor
Everett, Glenn D.	House and Home
Exempt Church Travel Expense	12- 49
Further Tax Deductions	Humohres, Edna
Housing Deductions for Ministers	Trim My Lamp
Public Utilities and Others	Hutchinson, Harry T., Jr.
Social Security and House Rental	Preaching Through the Year
Bad Break for Small Churches	10- 30
Security Break for Retired Men	I
Tax Information for Missionaries	Jacobs, Florence B.
God's Little Network	Parable
F	Schism
Fancher, Donald E.	Jahnke, Gust F.
What the Administrator Does	Dissecting the Business Manager
G	Jay, Peggie
Keast, Arthur Stanley	Requisite
Sabbath Rest	Jefferson, Charles Edward
Draw Near to God	The Argument for Immortality
Kilgore, L. Wilson	5- 11
Large Church Staff	Johnston, James M.
King, Howard W.	Milwaukee's Downtown Churches
Elements of Vital Worship	4- 23
Kodman, Frank, Jr. & White, Richard C.	Jordan, C. Ray
Deafness in Your Congregation	I Lost My Rose Colored Glasses
Kramer, Edgar Daniel	11- 9
Time's Recompense	Jorgenson, Dan
Calvaries	Beautify Your Church
Rondeau de Spring	6- 26
L	K
Leach, Ethel K.	Keast, Arthur Stanley
Recommended Music for Choir and	Sabbath Rest
Organ	Draw Near to God
	8- 70
	Large Church Staff
	8- 10
	King, Howard W.
	Elements of Vital Worship
	6- 10
	Kodman, Frank, Jr. & White, Richard C.
	Deafness in Your Congregation
	4- 76
	Kramer, Edgar Daniel
	Time's Recompense
	2- 66
	Calvaries
	3- 45
	Rondeau de Spring
	4- 79
	L
	Leach, Ethel K.
	Recommended Music for Choir and
	Organ
	10- 52

Leach, William H.	
Church Business Administration	2- 28
Ministers' Psychic Experiences	6- 44
Response by Dr. Leach	8- 8
Better Church Buildings	8- 16
Fires and Accidents	10- 16
Which Unit First?	11- 11
Lee, Howard	
The Dusty Corners of Life	5- 44
Etiquette of the Vacation Exchange	7- 25
Lewis, Marjorie J.	
Winning Ideas for Women	6- 60
Ways to Make Money	11- 49
Lockherbie, Joanne W.	
Dos and Don'ts for Mary	10- 94
Lowrie, Hamish	
Meet the Beadle	5- 20
Luchs, Fred E.	
You Can Grow	11- 15
M	
MacLennan, David A.	
Priming the Preacher's Pump	1-60, 2-52, 3-34, 4-66, 5-52, 6-39, 8-30, 9-31, 11-28, 12- 14
Markham, Edwin	
The Place of Peace	6- 22
Marley, Anne B.	
Theorem	11- 14
Key to the Kingdom	12- 45
Marshall, Kenneth	
What Kind of Man Should the Manager Be?	8- 28
Matheson, George	
Resistance to Oblivion	1- 83
McCaslin, H. A.	
Rural Church Receives Award	1- 31
McGuire, Clive	
Old Church Steps	12- 18
McIntyre, Edwin P.	
Put It in Print	12- 26
McKenzies Douglas C.	
Spiritual Healing and the Layman	1- 28
The Judgments of God	6- 20
McMillan, Hugh	
The Nativity in Living Pictures	2- 23
Merrill, Milton E.	
Personal Views of World Christians	12- 30
Miller, Norman R.	
The Selection of Playground Units	6- 16
Installing Playground Equipment	7- 20
Playground Equipment Will Last	8- 11
Playground Safety	12- 20
Modzean, Erik W.	
Christmas Annual	2- 14
Moore, Eugene J.	
A New Evangelism	6- 24
Morgan, H. Daniel	
Building Knowledge Needed	4- 17
Morrill, Belle Chapman	
Prayer for a New Study	4- 48
The Transfigured Face	6- 17
Underground	6- 31
Morton, Richard K.	
Know Your People	6- 12
Moss, Elizabeth Patton	
For All Saints' Day	1- 43
The Individualist	3- 20
Mueller, Don	
The Message of the Book	2- 16
They Met in a Garden	5- 22
N	
Nelson, Kenneth E.	
A Margin of Profit	9- 14
O	
Onxham, John	
Whirling Wheels	11- 38
P	
Pearson, Roy	
The Shining Light	2- 19
Porter, Louise M.	
Have Experience, Will Teach	12- 44
Price, John Edwin	
Offertory Prayer	1- 30
In, Through, and Above All	1- 32
Ashamed Disloyalty	1- 82
You Know Your Power	1- 82
You Are the Light of the World	3- 28
Pruett, William E.	
New Steps for Old Stairs	12- 28
R	
Ratcliffe, Margaret	
Silver and Gold Have I None	1- 35
Never a Dull Moment	8- 44
Rodd, David H. C.	
Stand Fast in Freedom	1- 52
Rest, Friedrich	
Scripture Lessons for the Church Year	10- 31
Richards, Herbert E.	
Parson Ponders	3- 7
Robinson, Jessie Mae	
Our Petitions	11- 10
Roth, Taylor E.	
Applying Our Christianity	3- 24
S	
Savocool, Harry	
The Millionaire Doctor Carries On	3- 16
Schooley, Henry H.	
Overcoming the Habit of Faultfinding	3- 27
Ministry to Young Families	7- 74
Scotford, John R.	
Can They Find Your Church?	3- 11
Let the People Sing	7- 18
Mistakes Often Made with Building Programs	9- 12
Smith, Cecil C., Jr.	
Radio Is Not Dead	9- 21

Smith, Don Jan	
The Grass is Greener	6- 22
Smith, Horace G.	
The Winnowed Wheat I	7- 52
The Winnowed Wheat II	11- 40
Smith, Willard S.	
The Unseen Host	5- 24
Southard, Samuel	
Nursing Staff Cooperation	10- 24
Squires, Beulah C.	
He Calleth His Own by Name	4- 52
Squires, Lawrence S.	
Where Are the Nine?	4- 30
Stark, Walter H.	
Retrospect	3- 12
Steele, Guy L.	
Commissioning Your Architect	11- 26
Street, Arthur L. H.	
Baptist Majority Controls Congregation	1- 38
Pulpit Flowers	3- 18
Defamation of Ministers and Others	4- 35
Bequests to Ministers	5- 43
Membership in Religious Societies	6- 71
Commercial Activities of Churches	7- 69
Who are Ministers of Religion?	8- 42
Church Approach Negligence	11- 24

Tabb, John B.	
Recognition	9- 14
Thomas, Milton	
A Marryin' Person Speaks	7- 34
Vacation in Kentucky	9- 17
Tiemeyer, Catherine S.	
Silver and Gold Have I None	1- 35
Day Vacation Bible School	8- 25
Tiemeyer, Theodore	
Modern Symbols in Cast Aluminum	1- 33
Traille, Millicent	
Choir-Pastor Cooperation	3- 32
Vacation Church Schools	8- 22

U	
Uzawa, Masakazu	
Japanese Church Accounting	6- 30
V	
Vander Meulen, John M.	
Unheeded Warning	9- 27
Summit Meeting	9- 39
Victoria, Vista	
Worshippers on Wheels	4- 19
Virden, Helen	
Trees in Autumn	3- 29
Thank You, Mr. Lincoln	4- 20
This Is My Day	6- 4
Consider the Stars	7- 79
Voss, Charles H.	
Lowliness of Heart	5- 64
Unite My Heart	5- 64
Hearts of Flame	12- 6

W	
Walker, Daniel D.	
New Occasions Teach New Duties	4- 11
Wall, Ernest	
Vignette of S. D. Gordon	4- 18
Whittier, John Greenleaf	
O Brother Man	7- 55
Wright, Marguerite E.	
How to Be Your Own Self	7- 22
Wyrick, Neil	
I Am the Church	1- 16
What Is a Church Officer?	4- 47
What Can You Do?	9- 18
I Am Today	11- 20

Y	
Young, William C.	
Planning the Dramatic Stage	4- 50

Index of Books Reviewed

Abba, Raymond— <i>The Nature and Authority of the Bible</i> (James Clarke & Company)	8- 52
Allegro, John Marco— <i>The People of the Dead Sea Scrolls</i> (Doubleday & Company, Inc.)	9- 46
Allen, Charles L.— <i>All Things Are Possible Through Prayer</i> (Fleming H. Revell Company)	4- 70
When You Lose a Loved One (Fleming H. Revell Company)	6- 43
Allen, John A.— <i>The Existis to the Ephesians</i> (Alec R. Allenson, Inc.)	8- 53
Anderson, Martin— <i>A Guide to Church Building and Fund Raising</i> (Augsburg Publishing House)	10- 71
Applegarth, Margaret T.— <i>Twelve Baskets Full</i> (Harper & Brothers)	1- 72
Baillie, D. M.— <i>Out of Nazareth</i> (Charles Scribner's Sons)	11- 46
Barclay, William— <i>The Letters to the Romans</i> (The Westminster Press)	7- 64
The Letter to the Hebrews (The Westminster Press)	7- 64
More New Testament Words (Harper & Brothers)	8- 50
The Gospel of Matthew (The Westminster Press)	10- 74
The Mind of Paul (Harper & Brothers)	12- 47
Barnhouse, Donald Grey— <i>Cod's River</i> (Wm. B. Eerdmans Publishing Co.)	9- 46
Barth, Markus— <i>The Broken Wall</i> (The Judson Press)	8- 50
Bayne, Stephen F.— <i>In the Sight of the Lord</i> (Harper & Brothers)	2- 46

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Bays, Alice A.—Worship Services for Junior Highs (Abingdon Press) 7- 63
Bennett, John C.—Christians and the State (Charles Scribner's Sons) 5- 47
Berkouwer, G. C.—The Conflict with Rome (Baker Book House) 6- 55
Bevan, R. J. W.—Steps to Christian Understanding (Oxford University Press) 3- 38
Boone, Pat—Twixt Twelve and Twenty (Prentice-Hall, Inc.) 7- 64
Bornkamm, Heinrich—Luther's World of Thought. Translated by Martin H. Bertram. Concordia Publishing House 1- 66
Bowie, Russell—I Believe in Jesus Christ (Abingdon Press) 6- 50
Bowman, John Wick and Roland W. Trapp—The Gospel from the Mount (The Westminster Press) 2- 46
Brings, Lawrence M.—We Believe in Prayer (T. S. Denison & Company) 7- 62
Brown, Robert R.—Bigger than Little Rock (The Seabury Press) 4- 60
Buber, Martin—I and Thou (Charles Scribner's Sons) 7- 58
To Hollow This Life (Harper & Brothers) 7- 58
Bultman, Rudolf—Jesus and the Word (Charles Scribner's Sons) 4- 60
Burt, Jesse C.—Your Vocational Adventure (Abingdon Press) 7- 60
Buttrick, George A.—Sermons Preached in a University Church (Abingdon Press) 11- 37

Caemmerer, Richard—Preaching for the Church (Concordia Publishing House) 9-42, 12- 48
Campbell, Ernest Q. and Pettigrew, Thomas E.—Christians in Racial Crisis (Public Affairs Press) 12- 50
Carter, John, editor—Standard Lesson, Commentary, 1959 (Standard Publishing Company) 6- 59
Chadwick, Owen—Western Asceticism (The Westminster Press) 7- 62
Chodorov, Frank—The Rise and Fall of Society (The Devin-Adair Company) 11- 48
Cleland, Donald O.—God's Greatest Gamble (Exposition Press) 12- 54
Clyde, Walter R.—Interpreting Protestantism to Catholics (The Westminster Press) 12- 50
Cram's Road Atlas—United States, Canada, Mexico (The George F. Cram Co., Inc.) 1- 72
Cropper, Margaret—Life of Evelyn Underhill (Harper & Brothers) 5-30, 8- 37
Crowe, Charles M.—Getting Ready for Tomorrow (Abingdon Press) 9- 43

D

Davis, H. Grady—Design for Preaching (Muhlenberg Press) 6- 43
Day, Albert Edward—Existence Under God (Abingdon Press) 5- 50
de Clerville, Pierre-Joseph Picot—The Paths of Prayer (Comet Press) 7- 63
Denbeaux, Fred J.—Understanding the Bible (The Westminster Press) 4- 62
Dexter, Harriet Harmon—What's Right with Race Relations (Harper & Brothers) 4- 60
Dillenberger, John and Claude Welch—Protestant Christianity (Charles Scribner's Sons) 4- 64
Dodds, Robert C.—Two Together (Thomas Crowell Company) 7- 61
Douglas, Earl L., editor—The Douglas Sunday School Lessons, 1959 (The Macmillan Company) 6- 58
Douglas, William O., editor—The Mind and Faith of A. Powell Davies (Doubleday & Company, Inc.) 11- 47
Dwinger, Edwin Erich—Es Gesah im Jahre 1965 (It Happened in the Year 1965) (Salzburg-Muenchen, 1957. Pilgrim Verlag) 1- 71

E

Eckardt, A. Roy—The Surge of Piety in America (Association Press) 8- 54
Eddy, Robert L., editor—Pastoral Prayers Through the Year (Charles Scribner's Sons) 6- 64
Editor of the Westminster Study Edition of the Holy Bible—Westminster Introductions to the Books of the Bible (The Westminster Press) 8- 50
Edwards, K. Morgan—Hoping to Be Somebody (Abingdon Press) 8- 37
Eller, Meredith F.—The Beginnings of the Christian Religion (Bookman Associates, Inc.) 10- 73
Elmon, Paul—The Restoration of Meaning to Contemporary Life (Doubleday & Company, Inc.) 3-38 8- 36
Emurian, Ernest K.—Stories of Our National Songs (W. A. Wilde Co.) 1- 74
Evans, Louis H.—This Is America's Hour (Fleming H. Revell Company) 2- 44
Life's Hidden Power (Fleming H. Revell Company) 8- 37

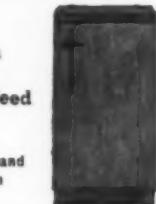
F

Ferber, A. C.—The Secret of Human Life on Other Worlds (Pageant Press, Inc.) 1- 73
Ferguson, James, editor and compiler—Prayers for Public Worship (Harper & Brothers) 3- 40

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Ferre, Nels F. S.—Know Your Faith (Harper & Brothers) 12-52
Flicker, W. F.—Rote Kapelle (The Red Orchestra) (Verlag Weisermuehle, Weis-Munich, 1958) 1-71
Ford, Wesley P.—Gift of Life (The Bethany Press) 5-46
Forell, George W., editor—Luther's Works—Career of the Reformer, II (Muhlenberg Press) 6-54
Fuller, W. H.—Rules of Order and Procedure for the Conduct of Public Meetings (Association Press) 1-72
G
Gable, Lee J., editor—Encyclopedia for Church Group Leaders (Association Press) 8-36, 12-54
Gallagher, J., Roswell, and Harris, Herbert I.—Emotional Problems of Adolescents (Oxford University Press) 11-45
Garrison, Webb B.—Sermon Seeds from the Gospels (Fleming H. Revell Company) 5-46
Gedet, Frederick L.—Commentary on the Gospels of John, 2 volumes (Zondervan Publishing House) 1-73
Cogarten, Friedrich—The Reality of Faith, The Problem of Subjectivism in Theology (The Westminster Press) 9-46
Gordon, Arthur—Norman Vincent Peale, Minister to Millions (Prentice-Hall, Inc.) 2-44
Gross, Don H.—The Case for Spiritual Healing (Thomas Nelson & Sons) 1-68
Grumme, Margaret—Basic Principles of Parliamentary Law and Protocol (published by the author at 3830 Humphrey Street, St. Louis 16, Missouri) 1-72
H
Hall, Clarence W.—Adventures for God (Harper & Brothers) 12-55
Haroutunian, Joseph, translator and editor—Calvin: Commentaries (The Westminster Press) 2-49
Hart, Hornell—Your Share of God (Prentice-Hall, Inc.) 9-44
Hartshorne, M., Holmes—The Promise of Science and the Power of Faith (The Westminster Press) 3-38
Heim, Ralph D.—Youth's Companion to the Bible (Muhlenberg Press) 11-44
Henry, Carl F. H.—Contemporary Evangelical Thought (Channel Press) 8-56
Higley, Robert D., editor—Higley's Sunday School Lesson Commentary (The Higley Press) 6-59
Hill, Norman—If the Churches Want World Peace (The Macmillan Company) 8-55
Hodges, Graham R.—Sermons in Stories for Children (Abingdon Press) 12-54
Holley, J. E., and Holley, Carolyn F.—Pictorial Profile of the Holy Land (Fleming H. Revell Company) 11-49
Homrichausen, Elmer G.—I Believe in the Church (Abingdon Press) 10-71
Hough, Lynn Harold—The Living Church (The Bethany Press) 10-71
Howe, Reuel L.—The Creative Years (The Seabury Press) 9-43
Hudson, James T.—The Pauline Epistles—Their Meaning and Message (James Clarke & Company) 8-52
Hudson, Winthrop S.—The Story of the Christian Year (Harper & Brothers) 2-56
Understanding Roman Catholicism (The Westminster Press) 12-50

Ikerman, Ruth S.—Devotional Programs for the Changing Seasons (Abingdon Press) 3-41

Inge, William Ralph—The Things That Remain (Harper & Brothers) 5-47
J
Jacob, Edmund—Theology of the Old Testament (Harper & Brothers) 2-48
Jacobs, Charles F.—The Dignity of the Undeclared and Other Sermons (Christopher Publishing Company) 6-50
Johnson, F. Ernest, and Ackerman, J. Emory—The Church as Employer, Money Raiser, and Investor (Harper & Brothers) 12-50
Jordan, G. Ray—Prayer That Prevails (The Macmillan Company) 2-50, 6-42
K
Kapin, Edwin—James Wallace of Macauley (Doubleday & Company, Inc.) 10-72
Kee, Howard Clark—The Renewal of Hope (Association Press) 12-47
Kennedy, Gerald—A Second Reader's Notebook (Harper & Brothers) 6-42, 11-46
King, Martin Luther, Jr.—Stride Toward Freedom (Harper & Brothers) 2-56, 4-60
Kittel, Gerhard—Bible Key Words, Volume II (Harper & Brothers) 9-38
Knox, John—Jesus, Lord and Christ (Harper & Brothers) 4-60
Kohler, Ludwig—Old Testament Theology (The Westminster Press) 11-47
Kraus, H. J.—The People of God in the Old Testament (Association Press) 7-65
L
Landis, Benson Y., editor—Yearbook of American Churches for 1959 (National Council of the Churches of Christ in the U.S.A.) 3-40
Locardi, Frank C.—The World Is Learning Compassion (Fleming H. Revell Company) 7-58
Laymon, Charles M., and Smith, Roy L., editors—The International Lesson Annual, 1959 (Abingdon Press) 6-58
Leach, William H.—Handbook of Church Management (Prentice-Hall, Inc.) 1-68, 2-56
Leaneay, A. R. D.—The Gospel According to St. Luke (Harper & Brothers) 8-54
Leavenworth, Lynn, editor—Great Themes in Theology: Study Papers Prepared for American Baptist Theological Conferences (The Judson Press) 7-60
LeBar, Lois E.—Education That Is Christian (Fleming H. Revell Company) 2-51
Lehman and Pelikan, editors—Church and Ministry, II, of Luther's Works (Muhlenberg-Concordia) 1-66
Lewis, C. S.—Reflections on the Psalms (Harcourt, Brace & Company) 4-70
Love, Julian Price—How to Read the Bible (The Macmillan Company) 12-51
Luccock, Halford E.—Preaching Values in the Epistles of Paul (Harper & Brothers) 11-38
Luther's Works, Volume 14—Selected Psalms III (Concordia Publishing House) 6-55
M
MacLennan, David A.—Making the Most of Your Best (The Westminster Press) 3-34, 4-64
Magee, John B.—Reality and Prayer (Harper & Brothers) 4-70
Manschreck, Clyde—Prayers of the Reformers (Muhlenberg Press) 7-63
McCabe, Joseph E.—The Power of God in a Parish Program (The Westminster Press) 11-44
McCauley, Elfrieda and Leon—A Book of Family Worship (Charles Scribner's Sons) 12-55

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McLellan, Joseph C.—The Visible Words of God (Wm. B. Eerdmans Publishing Company) 2- 47
McPherson, Nenien C., Jr.—The Power of a Purpose (Fleming H. Revell Company) 6-42, 9- 42
Mead, Frank S., editor, Tarbell's Teachers' Guide, 1959 (Fleming H. Revell Company) 6- 58
Miller, R. C., and others—What Is the Nature of Man? (The Christian Education Press) 11- 45
Miller, William G., William Clancy, Arthur Cohen, Mark De Wolfe Howe and Maximilian W. Kempner—Religion and the Free Society (The Fund for the Republic) 1- 70
Miller, William G.—The Protestant and Politics (The Westminster Press) 4- 62
Monks, John Clover, editor—The Evidence of God in an Expanding Universe (C. P. Putnam's Sons) 1- 72
Morgan, Dan—So You Want to Build a Church (Texas Board of Christian Churches) 2- 51
Motter, Alton M., editor—Preaching the Resurrection (Muhlenberg Press) 6-43, 9- 42

Nelson, J. Robert—One Lord, One Church (Association Press) 7- 65
(editor) Christian Unity in North America (The Bethany Press) 8- 55

Olmstead, Benjamin L., editor—Arnold's Commentary, 1959 (Light and Life Press) 6- 59

Pastor's Manual for Premarital Counseling, The (Methodist Publishing House) 7- 61
Patrick, Sam, and Garrison, Omar—The Children of Bible Times (Prentice-Hall, Inc.) 6- 58
Pearson, Roy—The Ministry of Preaching (Harper & Brothers) 11- 45
Pelikan, Jaroslav; Prenter, Regn; Preus, Herman—More About Luther (Luther College Press) 10- 72
Perry, Edmund—The Gospel in Dispute (Doubleday & Company, Inc.) 12- 52
Phelps, Arthur Stevens—Speaking in Public (Baker Book House) 9- 43
Phillips, J. B.—The New Testament in Modern English (The Macmillan Company) 3- 38
Plass, Ewald M., compiler—What Luther Says (three volumes) (Concordia Publishing House) 6- 54
Porter, Ethel K. and Huch, editors—The Pilgrim Hymnal (The Pilgrim Press) 9- 45
Price, Ira Maurice, Sellers, Ovid R., and Carlson, E. Leslie—The Monuments and the Old Testament (The Judson Press) 6- 56

Rice, Brian—What Is Christian Giving? (Alec R. Allenson, Inc.) 10- 71
Richardson, Alan—An Introduction to the Study of the New Testament (Harper & Brothers) 10- 71
Ridderbos, H. N.—Matthew's Witness to Jesus Christ (Association Press) 7- 65
Ringenberg, Loyal R., editor—Evangelical Sunday School Lesson Commentary (The Higley Press) 6- 59
Rodennmayer, Robert N.—We Have This Ministry (Harper & Brothers) 12- 53
Rumpf, Oscar J.—The Use of Audio-Visual Aids in the Church (Christian Education Press) 4- 56
Runestam, Arvid—Psychoanalysis and Christianity. Translated by Oscar Winfield. (Augustana Book Concern) 1- 74
Rycroft, W. Stanley—Religion and Faith in Latin America (The Westminster Press) 2- 51

Sayegh, Fayez A.—Arab Unity, Hope and Fulfillment (Devin-Adair Company) 4- 62
Schlick, George V., translator—Lectures on Genesis (Chapters 1-5) in Luther's Works (Concordia-Muhlenberg) 1- 66
Scott, Michael—A Time to Speak (Doubleday & Company, Inc.) 5- 48
Scott, R. B. Y.—The Psalms as Christian Praise (Association Press) 7- 65
Shoemaker, Helen Smith—Power Through Prayer Groups (Fleming H. Revell Company) 9- 44
Smith, Asbury—The Twelve Christ Chose (Harper & Brothers) 2- 48
Smith, Wilbur M., editor—Pebble's Select Notes, 1959 (W. A. Wilde Company) 6- 58
Snowden, Rita F.—Seven Days of the Week (Muhlenberg Press) 9- 44
Scockman, Ralph W.—Man's First Love (Doubleday & Company, Inc.) 4-70, 6- 53
Speakman, Frederick B.—Love Is Something You Do (Fleming H. Revell Company) 9- 38
Stanfield, Vernon Latrelle, editor—Favorite Sermons of John A. Broadus (Harper & Brothers) 11- 38
Stoody, Ralph—A Handbook of Church Public Relations (Abingdon Press) 11- 44
Strong, Kendrick—Old Testament Portraits (Christian Education Press) 6- 55

't Hooft, W. A. Visser—Rembrandt and the Gospel (The Westminster Press) 6- 58
Tibbets, Norris L.—Talks with Men (Association Press) 5- 61
Tillich, Paul—Theology of Culture (Oxford University Press) 12- 53
Tobias, Robert, editor—Preaching on Christian Unity (The Bethany Press) 5- 46
Trueblood, Elton—The Yoke of Christ (Harper & Brothers) 4- 60
Tucker, Park, as told to George Burnham—Prison Is My Parish (Fleming H. Revell Co.) 1- 73
Turnbull, Ralph G.—Jonathan Edwards the Preacher (Baker Book House) 1- 66
(editor) The Gift of the Lesson, 1959 (Fleming H. Revell Company) 6- 59
V
Van Dusen, Henry P.—Spirit, Son and Father (Charles Scribner's Sons) 6- 57
Van Heurn, Anton and Elly—Udas (Muhlenberg Press) 2- 49
Van Zeller, C. Hubert—Approach to Penance (Sheed & Ward) 7- 61

Wallis, Charles L., editor—The Table of the Lord—A Communion Encyclopedia (Harper & Brothers) 3- 40
(editor) Notable Sermons from Protestant Pulpits (Abingdon Press) 5- 46
(editor) Speakers' Illustrations for Special Days (Abingdon Press) 9- 42
Walvoord, John W.—Inspiration and Interpretation (Wm. B. Eerdmans Publishing Co.) 8- 50
Ward, Hiley H.—Creative Giving (The Macmillan Company) 6- 50
Warfield, Benjamin B.—Perfectionism (Baker Book House) 9- 45
Warren, Matthew M.—The Slow of Heart (Harper & Brothers) 6- 52
Watts, Franklin, editor—The Complete Christmas Book (Franklin Watts, Inc.) 4- 65
Weisberger, Bernard A.—They Gathered at the River (Little, Brown & Company) 2- 49
West, Charles C.—Communism and the Theologians (The Westminster Press) 4- 63
Williams, Michael—The Catholic Church in Action (P. J. Kennedy & Sons) 5- 49
Wolf, J. E., editor—Jonathan Edwards on Evangelism (Wm. B. Eerdmans Publishing Co.) 1- 67
Wood, Edward Cope—Death—The Gateway to Life (Exposition Press, Inc.) 5- 51
Wood, James D.—The Interpretation of the Bible (Gerald Duckworth & Company, Ltd. Distributed in the U.S.A. by Allison) 2- 46
Wyckoff, D. Campbell—The Gospel and Christian Education (The Westminster Press) 11- 53

Ziegler, Earl F.—Christian Education of Adults (The Westminster Press) 10- 71

Editorials

Alcohol and Highway Accidents 4- 9
Alice in Wonderland—Alice in Geneva 10- 12

BBacterial War 11- 8

CCan the Leopard Change His Spots? 5- 8
Case Against the Basement, The 5- 7
Church as a Gambler, The 7- 45
Church Building Levels at High Altitude 6- 7
Circulation and Advertising 2- 10
Conquest of Inner Space, The 7- 7

DDon't Pity the Poor Preacher 1- 11

EEarth Molted, The 2- 9

F"First Chinese Dutch Reformed Church" 10- 11
First Program: Then Staff 2- 10
Frank Hewlett Ballard 11- 55
Freedom with Security 6- 7

HHead North 10- 11
Her Marriage Broke Up 6- 8
History Repeats Itself 7- 8
How Crazy Can One Get? 1- 11

IIn Support of Our Protestant Culture 9- 5

LLook with Suspicion 6- 8

MMinistry of Healing, The 11- 7
Multiple Ministry Requires Career Men 4- 10
Multiplicity of Versions 9- 5

OOur Little Systems 3- 8
Overdoing Tax Exemption 11- 7

PParson Ponders, A (guest editorial by Herbert E. Richards) 3- 7

RRead to Integration, The 4- 9



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Segregation's Last Stand	5	Use of Time, The	U	6- 28
T			W	
Teach Us to Hate	5- 7	Write, Write, Write		1- 22
Things Past and Things to Come	3- 7		Y	
Three Farm Boys	12- 9	You Don't Say	1-29, 6-2, 10- 4	
Toward a Police State	1- 12	You Get What You Pay For	2- 18	
W				
What Happened to These?	9- 6			
What is a Psychic Experience?	12- 10			
Whom the State Subsidizes the State				
Controls	10- 12			
Y				
You Can Eat Your Cake and Have It	9- 6			

Quotable Prose

A				
Advice for Drunks	1- 29	Alice in Wonderland—Alice in Geneva	10- 12	
Americans Brought Shakespeare to	1- 86	Ashamed Disloyalty	1- 82	
England				
B		Calvares	3- 45	
Behold the Flood	6- 66	Consider the Stars	7- 79	
Bishop's Expenses, The	1- 42			
C		Daily Thought, A	4- 29	
Christmas is Always	2- 67	Draw Near to God	6- 70	
Church Bureaucrat, The	9- 27	Easter Hope	6- 67	
"Come on Home, Charles"	11- 39			
Cultivate Self-confidence	4- 73	F	6- 46	
D		First Missionaries	1- 43	
Delinquent Youth	1- 34	For All Saints' Day	6- 62	
Demonstrated Survival	4- 79	Fortified Soul, The		
F		H		
Faith in Faith	5- 65	Hearts of Flame	12- 6	
"Feed My Sheep"	3- 18	Heavenly Dream, A	7- 71	
For What Are You Listening?	7- 55	He Loved	4- 51	
I		House and Home	12- 49	
Increase Your Impact	1- 75	How Shall I Pray?	12- 13	
J		I		
Jest for the Parson	1-65, 2-58, 4-71, 5-63, 6-65, 8-38, 9-39, 11-38, 12- 49	I Am Today	11- 20	
L		I Found His Footprint	5- 41	
Let's You and I Fight	1- 85	"In all things by prayer . . . with	1- 87	
M		thanksgiving"		
Man in a Field, A	11- 39	Individualist, The	3- 20	
Modern Version, A	1- 22	In, Through, and Above All	1- 32	
N		J		
Never Too Old to Learn	6- 68	Just Three Bars to Go	1- 48	
Notable Quotes	1-64, 2-57, 4-70, 5-61, 6-64, 8-37, 9-38, 11-38, 12- 49	K		
P		Key to the Kingdom	12- 45	
Peace of Mind	5- 43	L		
Power of Prayer	11- 51	Lowliness of Heart	5- 64	
Power of the Church	3- 12	M		
Prayer	9- 40	Monday Mornings Musings	11- 8	
R		Voice Changes—Post-Puberty		
Rubbish Makers, The	2- 26	Hymn Tunes Are Important!		
S		Shrinkage		
Sensible Poet, A	1- 85	That Old Glow		
Sex and Personality	5- 57	My Own Committee Minutes		
Slow Me Down	8- 47	The Prelude's Non-Prudes		
		Mystic's Prayer, The	4- 80	
		N		
		Name's Not the Same, The	1- 29	
		New Year Hymn, A	3- 18	
		Night of Music	4- 79	
		O		
		O Brother Man	7- 55	
		Offertory Prayer	1- 30	

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O Happy Morn	6- 67	You Know Your Power	Y	1- 82	H	Hickory Hills Community Presbyterian Church, Hickory Hills, Illinois	11- 35
Our Petitions	11- 10	Your Oath		4- 54			
Old Church Steps	12- 18						
P							
Parable	7- 29						
Place of Peace, The	6- 22						
Prayer for a New Study	4- 48						
R							
Recognition	9- 14	All Saints' Episcopal Church, Phoenix, Arizona	A	12-cover & 29	M	Immanuel Lutheran Church, Wheeler, Michigan	11-16, 17
Requisite	1- 43						
Respect	3- 12						
Rondeau of Spring	4- 79						
S							
Saint Christopher's Complaint	10- 18	Bel Air Presbyterian Church, Chapel, Los Angeles, California	B	8- 18	O	Ocean City Tabernacle, Ocean City, New Jersey	7-50, 51
Schism	8- 21	Bethany Evangelical United Brethren Church, Celina, Ohio	C	9- 15	O	Ollie Baptist Church, Ollie, Iowa	1- 31
Song of the Road, A	4- 73						
Summit Meeting	9- 39	Christ Methodist Church, Louisville, Kentucky	E	8- 59	P	Pearl Harbor Memorial Community Church, Hawaii	6-cover, 8, 18
Sunset	2- 68	Church in the Valley (Congregational), Santa Clara, California 1-26; 11-cover & 43	F		R	Redeemer Evangelical Lutheran Church, South Holland, Illinois	11- 27
T							
Thank You, Mr. Lincoln	4- 20	First Baptist Church, Daytona Beach, Florida	G	front cover & 10	S	St. Luke's Lutheran Church, La Mesa, California	1- 23
Theorem	11- 14	First Congregational Church, San Bernardino, California	H			St. Mark's Chapel, University of Connecticut, Storrs, Connecticut	8- 18
This Is My Day	6- 4	First Methodist Church, Bothell, Washington	I	1- 27		St. Paul's Church (United Church of Christ) (pulpit), Chicago, Illinois	9-cover, 40
Time's Recompense	2- 66	First Presbyterian Church, Maywood, Illinois	J	8- 18		St. Paul's Episcopal Church, Port Huron, Michigan	4- 37
Transfigured Face, The	6- 17	First Unitarian Church, Children's Chapel, Pasadena, California	K	5-cover, 38, 39		San Marino Community Church (west window), San Marino, California	8-cover
Trees in Autumn	3- 29					South Sheridan Baptist Church, Denver, Colorado	8- 12
Trim My Lamp	4- 56						
U							
Underground	6- 31						
Unheeded Warning	9- 27						
Unite My Heart	3- 64						
V							
Vermont Praise	4- 80						
W							
When the Heart Is Full	8- 20						
Where Is Heaven?	12- 29						
Whirling Wheels	11- 38	Grace Evangelical United Brethren Church, Dixon, Illinois	Z	4- 34	U	United (Congregational Christian) Church, Addison, Michigan	11- 35
Winter Is Icumen In	5- 63						

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Advertisers' Index

Abingdon Press	49, 51, 53	Ministers Life & Casualty Union	27
American Playground Device Company	32	Mitchell Manufacturing Company	64
Architectural Bronze & Aluminum Corp.	62	Monroe Company	4
Ashtabula Sign Company	62	Moody Filmstrips	40
Augsburg Publishing House	52	Moore, E. R. Company	62
Austin Organs, Inc.	63	Muhlenberg Press	52, 54
Bentley & Simon, Inc.	65	NL Corporation	42
Bradley Washfountain Company	39	National Church Furniture Co.	23
Breuer Electric Manufacturing Co.	2	National Religious Press	19
Burrill, Inc.	37	Organ Imports	61
Camden Arcraft Company	46	Ossit Church Furniture Co.	46
Carriker Church Furniture Company	62	Overly Manufacturing Company	8
Cathedral Craftsmen	43	Payne, George L. Studios	62
City Glass Specialty, Inc.	65	Petit & Fritsen, Ltd.	6
Clarin Manufacturing Company	11	Philadelphia Carpet Company	24
Clark, W. L. Co., Inc.	57	Pike Stained Glass Studio	60
Clarke Floor Machine Company	15	Presbyterian Ministers' Fund	6
Collegiate Cap & Gown Company	45	Pulpit Digest	63
Cotrell & Leonard, Inc.	60	Rastetter, Louis & Sons Company	41
Creative Promotional Service	45	Rauland-Borg Corporation	32
Cuthbertson, J. Theodore, Inc.	21	Redington, J. P. & Company	4, 43, 48
Da-Lite Screen Company	29	Sams, L. L. & Sons	59
Deagan, J. C., Inc.	28	Sangamon Mills	64
Dolge, C. B. Company	59	Sauder Manufacturing Company	57
DuPont de Nemours, E. I., Inc.	13	Schulmerich Carillons, Inc.	25
Endicott Church Furniture	30	Simoniz Company	5
Graflex, Inc.	Third Cover	Southern Desk Company	Second Cover, 1
Hampden Specialty Products	7	Spalding Publishers	38, 60
Hillgreen, Lane & Company	48	Standard Publishing	47
International Bronze Tablet Co., Inc.	61	Straubel Paper Company	28
Ireland Needlecraft	63	Taylor, Marvin A.	31
Jacoby Studios, Inc.	64	Turney Wood Products	10
Judson Press, The	48, 49, 52, 53	U. S. Bronze Sign Company	57
Krueger Metal Products Co.	40	Universal Bulletin Board Co.	65
Lakeside Manufacturing Co.	42	Upper Room	60
Leach, William H. Associates	33, 34, 35, 36	Verdin, I. T. Company	44
Leird Manufacturing Co.	38	Vogel-Peterson Company	44
McFadden Lighting Company	45	Ward, C. E. Company	62
MacCalla & Company	65	Wear Proof Mat Company	21
Manning, R. A. Company	43	Wells Organizations	Fourth Cover
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Name of Church _____

Address _____

City _____ State _____

Name of Minister _____

RANGE		Tally	# of Families	Level	Total
Weekly	Annually				
over \$11.00	over \$622.00				
8.51-11.00	442.01-622.00			10.00	
7.51- 8.50	390.01-442.00			8.00	
6.51- 7.50	338.01-390.00			7.00	
5.51- 6.50	286.01-338.00			6.00	
4.51- 5.50	234.01-286.00			5.00	
3.51- 4.50	182.01-234.00			4.00	
2.76- 3.50	143.01-182.00			3.00	
2.26- 2.75	117.01-143.00			2.50	
1.76- 2.25	91.01-117.00			2.00	
1.26- 1.75	65.01- 91.00			1.50	
.76- 1.25	39.01- 65.00			1.00	
.26- .75	13.01- 39.00			.50	
.01- .25	.52- 13.00			.25	
0	0			.00	
TOTAL					

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